Gerizim } *Election* And { Ebal *Reprobation.*

OR

THE ABSOLUTE GOOD Pleasure of Gods most holy will to all the Sons of ADAM specificated,

Viz.

To vessels of mercy in their eternal Election,

AND

To vessels of wrath in their eternal Reprobation.

BEING

An answer to a spurious Pamphlet lately crept into the world, which was fathered by *Thomas Tazwell.*

Wherein the Texts of Scripture by him perverted are Vindicated, His corrupt Glosses brought to light and purged, His Shuffling and Ambiguous dealing discovered, and the Truth in all fully cleared.

By *JAMES RAWSON* Mr. of ARTS and Preacher of the Gospel at *Hasilbury Bryan* in *Dorset.*

Rom. 9. 13. *Jacob have I loved, but Esau have I hated,* v. 18, *Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth.*

August. Super Johannem, lib. 3. cap. 161. Quare hunc trahat & illum non trahat, noli velle judicare si non vis errare.

London, Printed by *John Owsley,* for *Henry Shephard,* and are to be sold at his shop under St. *Swithins* Church in *Canning* street near *London-Stone.* 1658.

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London, Printed by John Oxford, for Henry Shephard and are to be sold at his shop under St. Sulphur's Church in Cunning Street near London-Stone. 1658.

TO THE

RIGHT HONOVRABLE

And truly Noble Lord,

ALGERNON

Earl of Northumberland, *Lord of the Honours of* Cockermouth *and* Petworth, *Lord* Percy, Lucy, Poynings, Fitz-pain, Bryan *and* Latimer; *Knight of the moſt Noble order of the*

GARTER.

Right Honourable,

I *Am no pretender to that thred-bare Apology of the importunity of friends, in the committing of this worthleſs nothing of mine unto the preſs; for had I hearkened to ſome, this had never come into the light, ſo inconſiderable is he that bears the name of my Antagoniſt, though, (as I am aſſeertained) one of greater eminency ſhrowds himſelf under my nominal adverſaries wing, and yet hath not the confidence to appear in publique.*

[illegible] whoſoever it is that took up the Gantlet, ſince it is [illegible] the Holy Truths of God are by him ſtricken at [illegible] my ſides, and that many poor deluded people are ſeduced by his plauſible miſcarriages; I could not do leſs in

justice and conscience, then to shew my self in publique, both for the vindication of the cause of God, that it may not suffer by my silence, and that I may in some measure undeceive the light-headed, tottering and unstable people. Tis very true, I was decoy'd into this ingagement, there being onely at first desired of me to write down my resolves unto certain Positions, for the private satisfaction of some staggering persons; which being rudely because suddenly conceived and drawn up, not having time to clothe that Embryon in any curious dress, my adversary by subtilty seiseth upon it, and after a twelve monthes travel brings forth rudem indigestamque molem, *a mishapen answer unto (some part onely of) my resolves, and steals it through the Press.*

Now because I was surprised in that, I held it needful to vindicate both my self and it, which howsoever in the outward accoutrements it be ragged and torn, yet for the matter of it I doubt not but that it hath truth to support it.

But yet alas! who am I that I should adventure to undertake this task, being less then the least of all the Saints, and especially seeing the subject matter thereof is of so great concernment? The well is deep, and my fathoming is but shallow, I must confess I am so low a man in the esteem of the world, and so obscure every way, that I fear the truth may sustain some loss through my weakness; my onely hopes are that that God who begun that good work in and by me to the satisfaction of a few, will now perfect that work which he hath begun to the resolving of others.

And whereas custome hath so far prevailed for the dedication of Books to some noble Personages, my next hopes are that your Lordship will be graciously pleased to honour me your unworthy servant so far as that I may shelter my self under your Honours Patronage. And I do the rather take hold of this occasion upon this ensuing consideration.

Right Honourable, Twice have I had a large experience of your goodness and bounty in the setling of me in the Par-

sonage

ſonage of Haſilbury Bryan, *firſt in recommending me to the Committee of the County upon the delinquency of the incumbent, and afterwards upon his death by the free granting of me your Lordſhips Preſentation thereunto, notwithſtanding the interpoſition of ſome to the contrary; hereby freeing me from many of thoſe ſnares, wherein many of our coat are (in theſe corrupt times) very much intangled: and hitherto I had no opportunity to give any evidence of that thankfulneſs I owe unto your Lordſhip. I know it were injuſtice in me to ſmother it, for,* ſi ingratum dixeris omnia dixeris. *Neither could I ſo ſatisfie my ſelf, in bare expreſſions, and that in a private manner, to teſtifie a thankful acknowledgement, unleſs I did withal ſet the ſame upon record; that as this poor tract of mine paſſeth abroad in the world, it may ſtand up every where as a publique teſtimony of my private obligations unto your Honour. And however I am confident you take no pleaſure to have your goodneſs publiſhed, but that you are rather ſatisfied with the peace of a good conſcience then with the gawdy outſide of ſpecious Encomiums, yet it becomes an ingenuous ſpirit to profeſs how and by what hand mercies are reach't forth unto him. God make me truly thankful to him for his good providence over me herein, and for all other his mercies towards me.*

And I could heartily wiſh, that all the world might underſtand your noble diſpoſition and Chriſtian converſation in the midſt of your worthy family, how you make your ſelf a pattern unto them in godlineſs and honeſty, both in publique and private, that ſo every man might be provoked by your gracious example, and therein as in a glaſs behold how immeaſurablely you exceed the painted ſepulchres of this our age, both in reference to God, in giving him the honour due unto his great name; as alſo in reference to man, by a diſtributive juſtice rendring to thoſe who have a dependency on your Lordſhip according to their deſerts.

But I muſt withdraw, leſt that in ſetting forth your praiſes I derogate from your worth, which deſerves the pen of a ready wri-

ter to

to advance it to the height. My Honoured Lord, I hope and humbly crave, that your Lordship will be pleased to accept this small and simple present, as a signal testimony of that great observance and thankfulness I owe unto your Honour, professing my self so deeply engaged, that I shall be ever studious how I may do you any faithful service in the Lord; which whiles I am wanting in any other means of manifestation, my supplication shall be at the throne of grace, to grant you length of dayes, continuance in and increase of all true honour, and comfort therein, amidst all the shakings of this present evil world; and the crown of glory in that world that is to come: which shall be the dayly prayer of,

My Honoured Lord,

Your Lordships humbly devoted,

as by duty thereunto most

Obliged

James Rawson.

From my Study in Hasilbury Bryan.

The

Courteous Reader,

I Cannot do leſs then give thee an account how this whiffler hath dragd me on the ſtage againſt my will: It was not my ambition (eſpecially in this cenſorious age wherein we live, and at beſt privy to mine own weakneſs) ever to have appeared in Print amongſt a croud of ſuch learned writers, I might perhaps have gone for ſomewhat, when as now my nothingneſs will be diſcerned. But the occaſion of it was this. About two years ſince, at what time this Pamphleter had a meeting-place in the pariſh of *Whitchurch* commonly called *Cuckolds-pit*, where moſt Lords dayes divers of that Pariſh and of other places adjacent came to hear his teachings: He had then Proſelyted divers of *Milton Abbis*, (where, amongſt others I was one of their weekly Lecturers) to the receiving of his crude dictates, and many were dipt by him; who having ſuckt in and digeſted that venom of rebaptization, eaſily then might he perſwade with them to ingurgitate any of his other principles. So that he adventured to tender to them eight poſitions, which I have cauſed to be placed at the end of this book, which they likewiſe were to receive from him as ſo many neceſſary truths: they were at a ſtand as unſatisfied what to do. But one who was indeed a well-wiſher to Religion, and an honeſt man, took a copy of thoſe Poſitions and brought them to me to *Haſilbury*, and deſired my opinion of them; which when I had read I gave him my thoughts of them ſeverally: But then he further deſired of me, that I would deliver my judgement of them in writing, which within 3 or 4 dayes I did, and gave to him the rough draught which I at firſt did make, having no other copy thereof in mine hands, (a particular whereof you have affixed to the end of this book ſubſequent to his Poſitions) which when he had received, he communicated it to the fraternity at *Milton* who were *Tacwels* conſtant and confident hearers; which when they had peruſed, their former heſitation did amount unto a flat oppoſition againſt his Poſitions, and then they began to decline his teachings; which he perceiving, and being informed of thoſe papers of mine, he came to *Milton* among his old diſciples, and deſired to have a copy of thoſe papers, which at laſt he obtained, and a twelve moneth after about the beginning of *December* 1656 ſent me one of his printed Pamphlets; I was (I muſt confeſs) at the firſt ſight thereof amuzed and amazed, not well reſolving what to

do

do, as to what was past, nor as to what was to come. For that which was past; I mean as concerning my rash and rough draught of answer to his Positions in so short a time, not having had leisure *lumbere fœtum*, or seriously to revise what I had so suddenly written, so that I saw my self wonderfully surprised by a rash-braind man, in his exposing that to publique view, which I had onely drawn for the satisfaction of private friends at their earnest importunity; And for what was to come, I was in a long debate with my self, and sought the advice of divers worthy friends, whether I were best to undertake the answer to that Pamphlet yea or no, wherein my Arguments were prest *pro* and *con*, and the result of all was not to leave it unanswered, both in respect of others, and likewise in respect of my self; so that now *jecta est alea*, 2 Cor. 9. 10. Psal. 8. 2. I have both undertaken and gone through with the work through his help alone *that ministreth seed to the sower, and that out of the mouthes of babes and sucklings hath ordained strength*; and so it 1 Sam. 2. 4. seems God would have it to be thus, but that it pleased God (*who kils & makes alive, bringeth down to the grave and raiseth up again*) to put a rub unto my procedure by visiting me with two dangerous sicknesses, in both of which I conceived that I had the sentence of death in my self; but it pleased his goodness and mercy to deliver me from both, in whom I likewise trust that he will yet deliver me from some troubles I lye under, howsoever, I do humbly and heartily beseech that good God, who hath so far enabled his poor potsheard, his lump of clay, to wade through those unfathomable mysteries, that he would make this worthless nothing of mine serviceable for his own glory, for which it was mainly intended, and instrumental for the peace, joy and comfort of his own people; and that withal it may put some *Remora*, that this corroding gangrene of such unsavoury Positions may spread no further among the heads and hearts of poor seduced people, *but that* Zeph. 3. 9. Zach. 14. 9. *the Lord may turn to the people a pure language, that they may all call upon the name of the Lord, and serve him with one consent, that* Eph. 4. 3. *so the Lord may be one and his name one, and that all that belong to him may endeavour to keep the unity of the Spirit in the bond of peace*; which shall be the dayly prayer and endeavour of

Hasilbury this 2 of *Septemb.* 1657.

Your humble servant in the work of the Gospel of the Lord Jesus Christ.

JAMES RAWSON.

To the READER.

Friendly Reader,

I *Must ingenuously confess, that as my too much reflecting on my own gradus, and therein so far seeking my self, did in part impose this task upon me, as thinking it below me to be knock't down with* the jaw-bone of an ass, *so my too much slighting of the work* when it was upon the wheel, *(as in reference to the inconsiderableness of my* nominal Antagonist) *unavoidably occasioned many oversights, not onely in the structure and polishing of it, (my thoughts and studies being otherwise diverted, through extraordinary acts of divine providence) but also when it was grown up to that bulk you now see it, and that it was committed to the hands of the Stationer to pass it to the Press, there likewise it groaned under divers imperfections: for partly through the illegibleness of my hand, being over-hasty in that work, and partly through the inadvertency of the Compositer, I having no leisure to afford my personal attendance at the Press. And besides, my directions not being observed with distinct Characters as I appointed, these have necessitated some confusion in the truth, and caused it to swell to this ensuing excrescency of* Errata's, *which if the Reader please to correct with his pen before he undertakes the reading, it will make the sense more intelligible, which as in many places will appear little better then nonsense. As for instance,* pag. 25. line 6. *it runs thus,* If you were well put to it, you would finde more difficulty in the baptizing of Infants, *which being corrected should be thus,* If you were well put to it, you would finde more difficulty in your proof by precept for the baptizing of women, then we shall for the baptizing of infants. *And one caution more I desire to adde,* viz. *that in the reading there be not sometimes a mistaking of that which is* Tazwells *for mine, which yet I hope the sense will direct the understanding Reader to, for else it is in many places not distinguishable either by difference of Characters, nor by any other eminent mark. These things thus premised,* Consider what I say, and the Lord give thee understanding in all things,

Judg. 15. 16.

2 Tim. 2. 7.

J. R.

The ERRATA.

PAge 1 Line 15. *for* ingenious, read ingenuous. p. 5. l. 36. *for* grave, r. grand impostor. p. 12. l. 16. *for* r. and. p. 25. l. 20. we, r. we. p. 27. l. 32 *for* delivered, r. continued. p. 28. l. 22. fivers, r. years p. 24. l. 20. expound, r. expound. p. 25. l. 6. *after* difficulty in your, r. proof for the baptizing of women then we shall for. p. 27. l. would, r. would. p. 29. l. 26. Slingsby, r. Slingsbury p. 31. l. 9. perbis nunquam, r. itidibis nunquam, p. 41. l. 12. Foswell, r. Taxwell, p. 41. l. 29. objects, r. objects. p. 43. l. 5. fumbles, r. jumbles, p. 47. l. 24. eternal, r. external, p. 57. l. 32. mens, r. memens. p. 59. l. 6. learners r. hearers. p. 61. l. 19. Jews r. Christ, p. 62. l. 4. me, r. you, p. 63. l. 5. to me, r. to which, p. 64. l. 28 perswise, r. willfull. p. 67. l. 29. Scurtch, r. I shall scurtch, p. 67. l. 25. back r. here. p. 84. l. 22. for which, r. but hath been, p. 87. l. 10. for a heavenly wife, r. ob heavenly wife, p. 92. l. 3. for refused, r. refused, p. 94. l. 15. for much, r. may, p. 109. 11. Comma's are understood, and as consequently, and for yet r. nay, p. 110. l. 27. for that, r. the, p. 115. l. 20. for effects, r. effections, p. 121. l. 20. when that, r. when when to, p. 133. l. 30. for as were, r. was, p. 139. l. 18. for fine, r. farce. p. 139. l. 34. for child in esse, r. child dying in infancy, p. 140. l. 17. for understanding, r. undertaking. p. 150. l. 24. for the word, r. your words, p. 151. l. 35. for to r. the p. 152. l. 14. for had preached r. had not preached, p. 153. l. 38. for the, r. that, p. 156. l. 25. for those, r. these, p. 156. 36. for for, r. from, p. 162. l. 30. for inferiour, r. inferiour quality, p. 189. l. 5. for now, r. from, p. 189. l. 17. for preparation, r. perfect, p. 197. *after* question 22. *do relate to* Taxwels 6 Queries, p. 203. l. 32. for indiscriminate r. indiscriminable, p. 205. l. 8. for sir, him, p. 206. l. 24. for mass, r. mostly, p. 208. l. 10. for truly, r. only.

Thomas Tazwells POSITIONS.

1. GOd did in all eternity before any thing was brought forth, in order behold all things that should or would be, as perfect as if they had then been in being: God saw man created, and man fallen, Christ crucified, and fallen man redeemed, and also the means of salvation tendred.

2. God also saw some men embracing this means, and some rejecting it as God saw some men embracing this means, those he elected in Christ from the foundation of the world through sanctification of the Spirit to everlasting life.

3. So God saw some men rejecting the means of salvation, continuing in sin and unbelief, yet haply not without the exact form of Godliness, but denying the power; those he reprobated to everlasting destruction from the foundation of the world.

4. Those whom God hath elected unto life and salvation, shall never finally fall or come to condemnation, the subtilty of Sathan, the policie of man, nor the corruption of nature, shall never prevail against them.

5. Those whom God hath reprobated to condemnation shall never be saved, Christs mercy and means shall never save them; yet God is not the cause of mans condemnation, neither Reprobation the cause of unbelief, but mans destruction is of himself, and unbelief of the devil.

6. All men are sometimes convinced of sin and the state of nature, and are made alive, by the work of the Spirit of grace to every man in the world: God also giveth a Talent to every man, and power to improve it, but mans not improving it, when receiving it with a power, is the cause of mans destruction.

7. Christ hath redeemed all men from the first transgression, and crossed the score of *Adams* sin, yet the pollution of that sin is upon all men, but not the condemnation also: *Adam* did not fall for want of power, but for consenting to Sathan, not improving the power.

8. Christ hath laid his life, and shed his bloud for every man in the world; yet not intending thereby to save every man, for Christ came to fulfill, not to cross his Fathers Will; and this is his Fathers Will, never to save those whom he hath reprobated from eternity for disobedience and rebellion.

The first answer to Tho. Tazwells POSITIONS.

WE cannot but wonder that the Grandees of this Nation have seemed, as *Acts* 17. 30. to wink at the sprouting Errors of these times, and not rather to have (*Cant.* 12.16.) *killed the foxes while little*, and (*Esa.* 14. 29.) *crusht the serpent in the root*; for doubtless they in their grave wisdoms do prudently foresee that such Meteors or *Ignes fatui* are more easily suppresst by slightings and contempt then by strength of opposition; neither will they honour the broachers or fomenters with any condigne punishment, lest they should unjustly glory in a pretended persecution, and so their rabble might the more increase under affectation of singularity; for surely it is very visible to all exact observers, that those who were the prime promoters, incendiaries, and blew the coals first of these strange opinions, they have many of them either withdrawn from the heat of the contest, and deserted the cause, or else have changed their judgements, or otherwise are so divided amongst themselves, that many of them know not whom to follow, whether *Paul*, or *Apollo*, or *Cephas*; but leave their Conventicles to be gulled and deluded by the dregs of men, such as wisemen would disdain (*Iob* 30. 1.) *to have set with the dogs of their flock*, an evident symptome that their kingdom is of no long time for standing for *Matth.* 12. 25. *If a kingdom, &c. and if Satan cast out Satan, &c.*

What particular opinions these fanatick spirits do maintain, (besides rebaptization) I have been hitherto blest from entring into their secrets (*Gen.* 49. 6.) until this week a friend of mine presented me with a dish of their crude and unsavoury Positions, no better then Coloquintida. That I may well say of them *mors in olla* (2 *Kings* 4. 40.) *death is in the pot*; but I conceive it well bespeaks what qualified persons they are from whence they come, *Similes habent labra lactucas*, like lips like lettices.

They dropt I believe from the pen of a younger brother in profession; so that I resolve to wink at small faults; and though the ill digesting and composing of them will not deserve a Scholars eye, much less answer; yet because (if it be possible) that the

the Authour may not further befool himself, or further delude his over credulous proselytes, *and lead captive* (2 Tim. 3. 6.) *silly women laden with sin*, I will draw a line of confutation over his more remarkable Errors, and willingly pass by his smaller faults of incongruous or improper expressions.

First, I do consent that the most holy and high God, from all (not in) Eternity, by one sole and single act did see all whatsoever he purposed to do, or permitted to be done by any of the creatures he intended to create; for else he could not be Omniscient, Omnipresent, Infinite and Eternal.

But whereas it is said;

That God saw some men embracing the means of Salvation, and those he elected in Christ, from the foundation of the world to everlasting life: this is so far from soundness that it is flat *Pelagianism*, an old Heresie exploded forth of the Church for many ages since; by which it must be concluded, that the eternal decree of Gods unchangeable election, must be dependent on the intervention of mans liberty of willing and working; but no proof from Scripture brought to evidence it, nor appearance of any colour of reason. Whereas the Scripture when it speaks of election, makes it to be altogether independent on the creature, or from ought at all wrought by or in the creature, but wholly resting for the ground thereof in the bosome and holy will of God himself; and therefore it is called, *Ephes.* 1. 5. *the good pleasure of his will*, and *Ephes.* 1. 11. *the purpose and counsel of his will.*

Nay so absolute and irrelative is this decree of election from any thing out of God besides his *good pleasure*, as to be any motive or incentive for which God elects, as a meritorious or a procuring ground or cause of it, that even Christ himself is excluded, as for whose merit man should be elected, and therefore we are said to be elected in Christ, not for Christ.

But because Socratical discourses are not so convincing, I shall produce some irrefragable Arguments, to which if the adverse party shall give any the least colour of answer to satisfaction, then I shall say, as they believe, that learning is good for nothing but to puffe men up, and gull the world; but till that be done (which I am certain will never be) I shall bless the God of my salvation, *who* (*Ephes.* 4. 8, 11.) *hath given such gifts unto men.*

1. *Arg.* If the rise of our election be grounded in the free grace of God, then it is not upon Gods foresight of mans embracing of

the means of salvation: but it is founded on the meer mercy and free grace of God: therefore not upon the foresight of the embracing of the means. The first proposition or major, is unquestionable, for that there is but one cause to produce the effect: The second proposition or minor, *viz.* that our election is founded on the meer mercy and free grace of God, see for proof hereof, *Deut.* 7. 7, 8. *The Lord thy God hath chosen thee to be a special people unto himself*, the Lord did not set his love upon, or choose you, because you were more in number, &c. but because the Lord loved you; where the single love of God is pitcht upon as the cause of their election, exclusively from any other outward causes. See further *Deut.* 10. 15. *Matth.* 20. 15. 21. *Luk.* 12. 22. *Rom.* 9. 11, 18, 21. *Ephes.* 1. 5, 11. 2 *Tim.* 1. 9.

2. *Arg.* If the Patriarch *Iacob* was elected meerly out of grace, without any respect had to any of his faith, works, or use of means, then all others are likewise so elected, for there is the one alike motive for the election of all as of one.

But *Iacob* was elected meerly out of the good will of God, without any respect to faith, works, or the use of means, at least for the moving of God to elect him; Therefore all others are so likewise elected.

The minor proposition is confirmed out of *Rom.* 9. 11. *for the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth, It was said, the elder shall serve the younger.*

3. *Arg.* If the decree of election be absolute without any respect had to faith, works, or means. Then God did not elect upon a foresight of the embracing of the means: but the decree of election is absolute, &c. Therefore.

See for proof, *Rom.* 9. 11. *Rom.* 11. 5, 6, 7. *Ephes.* 1. 4, 5, 11. *Matth.* 20. 16. and 22. 14.

4. *Arg.* If faith and works be the fruits and effects of election, then they are no wayes causes of it, for which God should elect; but they are fruits and effects, *Acts* 13. 48. *as many as were ordained unto life believed*; *Ephes.* 2. 4, 7, 8, 9, 13.

5. *Arg.* If our foreseen faith, works, or embracing of the means, were the cause of our election, they should be likewise the cause of our vocation and justification: but the later is false, therefore the first. The major is proved by that undeniable axiome.

Quicquid

Quicquid est causa causæ est causa etiam causati, That which is the cause of a cause, is also a cause of the thing caused (*i. e.*) of the effect.

The minor is proved, 2 *Tim.* 1. 9, and *Ephes.* 2. 8. *Rom.* 3. 24. *justified freely by his grace.*

6. *Arg.* If our election were dependent on mans embracing of the means, then these absurdities would follow.

1. Then the will of God should be moved and determined by an external cause (*i. e.*) the first cause should be ordered and guided by the second, and thereby the first is made the second cause and *e contra*; which is against the rules of all Philosophy and Divinity.

2. God hereby is supposed to be capable of passion, (*i.e.*) when thus moved, but God is altogether immutable and impassible.

3. Then there should be somewhat in the creature out of God, before, greater, and better then God, because that every cause is before and better then the effect.

4. If there might be imagined to be any thing in the creature which might move God to the decreeing or appointing of this or that, then it would follow that the actings or issues of things have not a dependence upon the decree of God, contrary to *Iam.* 3. 37.

5. Then man might have just cause of boasting in himself.

6. What then would become of children dying in infancy before they had the use of faith or works, or any embracing of the means, and which never were to have a being to act? therefore they were never to be foreseen.

For the third Position, That God saw some men rejecting the means of salvation, continuing in sin and unbelief, those he reprobated to everlasting destruction. But this hath the like unsoundness in it as the former of election, there being no other ground or reason assigned for it, either of sin or unbelief, or rejecting of the means, but the meer good pleasure of Gods most holy and righteous Will, who will do with his creature what he will do, neither can any expostulate, *why hast thou done thus? Esa.* 45. 9.

It is true that sin and unbelief, and the rejecting of the means, are just causes why God decrees such persons to hell and eternal torments, but yet not the causes of their reprobation; that is solely and singly in the good pleasure of his Will, *Ephes.* 1. 5. which I prove by these Arguments.

1. *Arg.*

1. *Arg.* That which the holy Ghost in the Scripture ascribes unto the sole will and good pleasure of God, that we are not to assign other causes to: But the Scripture assigns reprobation solely to Gods will. Therefore. For proof of the minor proposition see these texts, *Rom.* 7. 18. *whom he will he hardeneth.* ver. 20, 21. *Nay but O man! who art thou that replyest against God? shall the thing formed say to him that formed it, why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessell unto honour and another unto dishonour?* ver. 22. *What if God willing to shew his wrath, and make his power known, endured with much long-suffering the vessels of wrath fitted* (or made up) *for destruction?* Matth. 11. 26. *Even so O Father, for so it seemed good in thy sight.* Matth. 10. 15. *Is it not lawful to do what I will with mine own?* ver. 16. *Many called, few chosen.* Prov. 16. 4. *The Lord hath made all things for himself, yea even the wicked for the day of evil.* Rom. 9. 11, 12, 13. *for the children being not yet born.* ver. 17. *for this same purpose have I raised thee.*

2. *Arg.* That which is the efflux and consequent of Reprobation, cannot be the cause of it: But sin, unbelief, and rejecting the means is the efflux and consequent of Reprobation. Therefore.

The major is as clear as the sun. The minor proposition is proved from these texts, Matth. 11. 25, 26. *I thank thee father, &c. for so it seemed good in thy sight.* He hid those things not outwardly but inwardly.

Joh. 6. 36, 37. Christ to the Capernaites, *I said unto you that ye also have seen me & believed not: all that the father giveth me shall come to me*; signifying that they are not given to him of the father, and therefore reprobated. *Joh.* 8. 46, 47. Christ to the Pharisees, *If I say the truth, why do ye not believe me? he that is of God heareth Gods word, ye therefore hear them not because ye are not of God,* (*i.e.*) ye are reprobates, *Joh.* 10. 26. *Ye believe not because ye are not of my sheep* (*i.e.*) not of the number of my elect, *Joh.* 12. 39, 40. Of the whole company of the Jews; *Therefore they could not believe, because Esaias said, he hath blinded their eyes and hardened their hearts,* viz. God according to his decree, *Rom.* 9. 18. *whom he will he hardens,* and ver. 33. *Behold, I lay in Sion a stumbling-stone and rock of offence. Rom.* 11. 7, 8. *the election hath obtained it, the rest are hardened: for God hath given them the spirit of slumber &c. 1 Pet.* 2. 8. *which stumble at the word, being disobedient, whereunto also they were appointed.*

3. *Arg.*

3. *Arg.* If sin and unbelief, and rejecting of the means of salvation, are the onely causes why God reprobates any, then there is no such mystery in the decree of reprobation, neither are Gods waies herein so unsearchable and past finding out, but that the true and undoubted cause may be assigned. But yet they are mysterious and unsearchable. See *Rom.* 9. 14. *What shall we say then, is there unrighteousness with God? God forbid, Rom.* 11. 33, 34. *O the depth of the riches of the wisdom and knowledge of God, how unsearchable are his judgements, and his waies past finding out! for who hath known the mind of the Lord, or who hath been his Counsellour?*

4. *Arg.* If the foresight of sin and unbelief, and rejecting the means of salvation, be the causes of Reprobation, then these absurdities will unavoidably follow.

1. That no child dying in infancy can possibly be reprobated.

2. Neither such Gentiles, or Turks, Indians, or Salvages, that never heard of Christ, who never enjoyed the Gospel, nor ever had the means tendred to them; *for how can they believe in him on whom they have not heard? Rom.* 10. and how can they reject that which was never tendred unto them? as many nations in the world, *who are strangers from the life of God, Ephe.* 2. 12.

3. If the foresight of sin should be the cause of Reprobation, then the elect should be equally lyable to the decree of reprobation as the Reprobates themselves; they all being alike in the corrupt mass and lump of *Adams* transgression, *Rom.* 9. 21, 22, 23, 24. *John* 15. 19, 20. *If ye were of the world, &c. Ephes.* 2. 1, 2, 3. *children of wrath as well as others, Rom.* 3. 10. *and there is none righteous, no not one.*

4. Then *Paul* was mistaken, *Rom.* 9. 11. in not assigning sin to be the cause of Reprobation.

5. The same Apostle then answered very unsoundly to those objections, *Rom.* 9. 13, 14.

The first is, if God reprobated *Esau* because he hated him, then he was unjust.

The second, *ver.* 19. *Why doth he yet find fault, for who hath resisted his will?*

For he might in one word have answered to both the objections, and said, that sin was the cause of reprobating both of *Esau* and *Pharaoh*; but he saith the contrary, *ver.* 11. *When they had done neither good nor evil, Iacob have I loved, and Esau have I hated, Mal.* 1. 2.

6. Here-

6. Hereby we confine Gods infinite soveraignty over his creatures to the narrow scanting of our subordinate power, as though he might not do with his own what he lists without our controll, and not make a vessel either of honour or of dishonour, unless he were accountable to us for the reason of his so doing.

For the fourth and fifth Positions, These may pass with a grain of Salt, & bating some impropriety in the expressions; and I am not so at leisure to teach such men to express themselves after a Theological manner, either in their teaching or writing.

For the sixth Thesis, I must ingenuously confess, it is such a Mystery or Paradox, and so involved with seeming contradictions, that I want an *Oedipus* to unriddle the meaning of it; I have been a little acquainted with the opinions of the *Pelagians, Semipelagians, Papists, Arminians, Socinians*, and *Anabaptists*, and amongst them all can observe none of them jumping in with this mans judgement, for thus he writes;

[All men are sometimes convinced of sin, and the state of nature;] What his meaning is by the state of nature, I cannot divine; If his sense be, that every man is at one time or other convinced that by nature he is a child of wrath and disobedience, and dead in trespasses and sins, and so tis false: for most men have not such convictions. Next

[And are made alive by the works of the spirit] by this all men should be actually saved, *for if in Christ* (1 Cor. 15. 22.) *all are made alive that are alive, and that he that is alive liveth unto God through Iesus Christ our Lord*, Rom. 6. 11. *then* (as Christ himself) *such dye no more, sin hath no more dominion over them*, Rom. 6. 9. *for they live unto the Lord*, Rom. 14. 8. and 1 Joh. 3. 9. *his seed remaineth in him. Being born again*, 1 Pet. 1. 23. *not of corruptible seed but of incorruptible, by the word of God which liveth and abideth for ever.* Next.

[And Christ tendreth the light of the Spirit of Grace to every man in the world] Its true we have some expressions *Ioh.* 1. 9. *that Christ lighteth every man that cometh into the world*, but that is to be understood of the common light of nature, or the actings of reason, as the two next following verses do evince, *for the world knew him not, and his own received him not*, they had not the spirit of grace and faith; *for* 2 *Thes.* 3. 2. *all men have not faith.*

But how doth Christ tender the light of the Spirit of grace to every

very man surely after that ordinary manner that God hath sanctified, to wit, the preaching of the Gospel. *for Rom. 10. 14. faith cometh by hearing, and how shall they hear without a Preacher?* then that is apparently false, for it is too well known that there are many thousand thousands in the world, yea divers nations which never enjoyed the blessing to hear of Christ, or the Spirit of grace, but *Ephes. 1. 12. lived without a God in this world,* and at last shall go *(Psal. 49. 19.) unto the generations of their fathers, and never see light.*

If the meaning be that Christ tendreth the light of the spirit of grace inwardly and after an extraordinary manner, this is but *petitio principii* (as they say in the Schooles) a plain begging of the question, without any proof of Scripture, or probability in common reason.

Nay it is flat against the Scripture, *for Luke 16. 19. they have Moses and the Prophets, they are to hear them, Esa. 8. 26. to the law and to the testimony, &c. 2 Pet 1. 19. We have a more sure word of prophesie, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place.*

Next, [God also giveth a Talent to every man, and power to improve it, but man not improving it when received with a power, is the cause of mans destruction.] Now what weight this talent bears with this Dictator, or what power is given unto frail men to improve it, and how far and to what or whom either of these talents or power is extended, when he hath better studied the point, and comes to understand his own meaning, if he please then to communicate it, he shall be sure to receive a further answer; but in the mean time, (by way of Anticipation) if his sense be as I conjecture through his clouded and dark expressions.

That God hath afforded sufficient means of grace and power to improve that means to every man whereby they may come to the knowledge of the truth and so be saved, then I utterly deny it; and my ground of such denial rests upon these ensuing Arguments.

1. *Arg.* If God do purposely for the raising of his own glory harden some, blind others, and make fat the hearts of many, then a sufficient means of salvation nor power to use the same is administred to all indifferently: But God doth blind some, hardens others, and makes fat. Therefore.

The major or first proposition is undeniable, because blinding, hardening, and making fat, is destructive to the use of means.

The minor or second proposition is proved from these expresse texts, *Ex.* 4. 21. and 7. 3. and 14. 4. *Rom.* 9. 18. *whom he will he hardeneth, Ex.* 9. 16. and *Rom.* 9. 17. *even for this same purpose have I raised thee up. Ioh.* 12. 40. *he hath blinded their eyes, and hardened their hearts, that they should not see with their eyes, nor understand with their hearts, &c. Esa.* 6. 9. *Rom.* 11. 7. *election hath obtained it, the rest are blinded. Esa.* 6. 10. *make the hearts of this people fat.*

2. *Arg.* If God willingly suffers Nations to walk in their own wayes, and winkes at, or lets them alone in their sins and ignorance, then God doth not exhibite a sufficiency of means, nor inables them with a power of acceptation of life and salvation. But the first is true, therefore the latter. For the proof of the major is unnecessary; for the minor, see *Acts* 14. 16. and 17. 30.

3. *Arg.* If the preaching of Christ crucified in the doctrine of the Gospel, be the onely, ordinary, sufficient means to bring men to life and to salvation; and that many nations never enjoyed that means, then God hath not afforded a sufficiency of means to all men: but the first is true, therefore the latter.

That the Gospel is the onely ordinary means, *Rom.* 10. 14. *How shall they believe in him of whom they have not heard? &c. Acts* 4. 12. *there is none other name under heaven given among men whereby we must be saved. Ioh.* 14. 6. *No man cometh to the Father but by the Son. 1 Ioh.* 5. 12. *He that hath the Son hath life, and he that hath not the Son hath not life. 1 Tim.* 2. 5. *One mediator between God and man, the man Christ Iesus.* Now that many nations want this means tis too evident, and therefore no sufficiency.

The Seventh Position, That Christ hath redeemed all men from the first transgression, and crost the score of *Adams* sin, I cannot well interpret what this dreamer means, for if his sense should be by way of limitation [in all men] to all the elect of men, then I imbrace his Position, and should much enlarge it.

But I suspect worse that he coverily denies the being of original sin, secretly insinuating, that the death of Christ hath blotted out (*Col.* 2. 14.) *the hand-writing that was against us*, from any further imputation of *Adams* sin, or obligation unto punishment, onely the guilt and pollution thereof still remains inherent in us, However it is, I will shoot at rovers, and adventure an argument or two in defence of the truth.

1. *Arg.*

1. *Arg.* That unto which the Scripture doth apply the name and nature of sin, deserving punishment, that without controversie must be sin indeed. But unto original sin both the name and nature of sin are applyed in the Scripture; Therefore. For proof hereof see *Psal.* 81.7. *Rom.* 5. 12, 14, 16, 19. *Iob.* 3. 6. *Rom.* 7. 7, 8. and 8. 13. *Lam.* 1.14.

2. *Arg.* If temporal death hath been the lot of every one which yet hath not sinned after the similitude of *Adams* transgression, then there is original sin still in being in respect of punishment; for *Rom.* 6. 23. *the wages of sin is death,* and every sin is either actuall or originall: but temporal death hath been the lot of many who yet have not sinned actually, *Rom.* 6. 14. and this we may see instanced in the death of Infants which die without actual sin. Therefore.

The last Position is, Christ hath laid his life and shed his blood for every man in the world. In this likewise the novice leads me in a mist; for if his meaning be, that the death of Christ and the shedding of his blood is sufficient for every man in the world, but effectuall onely to those to whom it is intended, then I joyn with him; but if he be otherwise minded, then the close of that Position trips up the heels of the former part.

But I could have heartily wisht that this Seraphical Doctor had not so magisterially dogmatized, and after an Apostolical manner sat in his Cathedral Chair, by delivering his dictates like an *ipse dixit*, I say unto you; but rather that he had endeavoured to have proved out of the sacred Scriptures what he hath so crudely ventilated; so might we better have tryed the spirits whether they be of God or no, 1 *Ioh.* 4. 1. Truly I do profess, by what I find in these positions, I cannot discern of what sect he is, for by what he writes he is neither pure *Pelagian*, *Papist*, *Arminian*, *Socinian*, nor *Anabaptist*, but a hotch-porch of them all jumbled together. And that as it is written of *Mahomet* at the first, he framed his *Alchoran* by the advice of *Sergius* the Monk a renagado, partly of the Jews, partly of the Christians, and partly of the Gentiles opinions, so hath this Evangelist composed his doctrinals.

So that in this we may see what fruits may be expected at *Cockolds-pit*, and all such places of such illiterate and confused assemblies, *ex ungue leonem, ex pede Herculem, If the blind lead the blind both must fall together into the ditch, Matth.* 15. 14. But so it

was in the Apostles time, there arose such amongst them, who desiring to be teachers, 1 *Tim.* 1. 7. understood not what they said themselves, nor whereof they affirmed; yea this was foreprophesied, 2 *Pet* 2. 1. *that false teachers should arise up amongst them who should bring in damnable heresies*, but never so fully accomplisht as in these our dayes, wherein many unheard of formerly and blasphemous opinions are daily venditated under some specious appearances of truth and holiness. The God of love and truth lead us into all truth. So prayeth he that is the less then the least of all Saints,

James Rawson.

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Gerizim and Ebal,

OR,

The absolute good pleasure of Gods most holy will to all the Sons of *Adam*.

Sirs

HAd you first consulted with that divine Oracle, *Pro.* 3. 5. *Rom.* 12. 16. *Be not wise in your own conceits*; for there is more hope of a fool than of such a one, you might perhaps have desisted from soaring above the clouds, and thus to pry into *Arcana imperii*, and to intrude your self as one of Gods Cabinet-Councel; whereas your parts and gifts (too well known) considered, you had need of milke, your self, and not to give such strong meat unto your seduced Proselytes. At least more corresponding would it have been to your present condition, to have kept within your own sphear, and if you had met with any temptation to more sublime speculation, to have drawn back the reins with that ingenious admo-

Prov. 3. 5. Rom. 12. 16 Pro. 26. 12.

Heb. 5. 12.

nition, *I am no Prophet, neither am I a Prophets son, but I am*

Amos 7. 14.

an heard-man, and a gatherer of wild figs.

But probable it is, you were tainted with that Epidemical diſeaſe, a wanton itch of being a —— in print.

And whereas for the giving vent to that exuberant humour you could pitch upon no other object but my ſelf to make your Antagoniſt, I do (though with much reluctancy, as conſcious to my own wants and imperfections) undertake the defence of that truth, which in this Pamphlet of yours you have much depraved and eclipſed by your falſe gloſſes and perverted interpretations, and therein before I undertake the battering of your Caſtles in the air, it will not be unſeaſonable to blow down your out-works.

Sir, the Frontiſpice of your book is worded thus, *The free Grace of God to all the Sons of* Adam *vindicated.*

Gen. 17. 22. Sure your voice ſounds like the voice of *Jacob*, but I doubt your hands will prove like the hands of *Eſau*; you give a ſpecious title, which promiſeth much, howſoever you come off in matter of performance look you to that, *Grandia loquuntur inanes*, the emptieſt barrels make the greateſt ſound, *parturiunt montes, naſcitur ridiculus mus.*

But I pray Sir, what mean you by the word *Grace*? If you mean thoſe natural, outward, and common Graces, and ſo I joyn with you that they are Catholick and Univerſal, for God is good to all, and thoſe outward things come alike to all. He makes the ſame Sun to riſe on the evill and on the good, and ſendeth rain on the juſt and on the unjuſt, for in him we live, and move, and have our being; we ſee many Heathens to excell even Chriſtians themſelves in many morall vertues: Even the wild Barbarians enjoy more plenty of gold, & have a fruitfuller ſoil than the choiceſt Chriſtian; *Cain*, *Judas*, *Achitophel*, *Simon Magus*, or cull out any other of the worſt of Reprobats, and tell me whether he doth not participate in ſome degree and meaſure of Gods free Grace and general love to mankind? All that a man is, hath, or can do proceeding from free Grace and generall love, and then I pray tell me whom have you in this to be your adverſary, you can find none in me.

Pſ. 145. 9. Eccl. 9. 2. Mat. 5. 45. Act. 17. 28.

But if you intend it of inward, proper, ſpiritual, and ſpecial graces, ſuch as are Redemption, effectual Vocation, Juſtification of mens perſons by faith in Chriſt, and Sanctification of their natures by the renewing of the Holy Ghoſt, and perſeverance

unto

unto the end, then I affirm that there is no such love of complacency in God unto the universality of mankind, that any of these are communicated but to a peculiar people foreknown according to his eternall purpose.

But what is this to the dispute before us? The controversie is about those glorious, eternall, immanent acts of Gods Election and Reprobation, therein discriminating the universality of the world (as your own positions do distinguish) by parting them into two ranks or stations, some elected, some reprobated. But your title page speaks it, *Gods free Grace to all the Sons of* Adam; I pray Sir the next volume you commit to the Press provide your self of a more Homogeneous title which may suit more adequately with the businesse in debate.

Your Title farther brags, *And the Arguments written by Mr* James Rawlson, *a national Minister for personal election confuted &c. Virus crescit eundo*, what cannot this man do? But *ante victoriam noli cantare triumphum. Let not him that girdeth on his harnes, boast himself, as he that putteth it off.* Confident I am that all those arguments by me produced will prove impregnable and cannon proof, notwithstanding all those pot-guns of yours shot against them. 1 King. 20. 11.

Next, In your endeavours to answer my Papers, your first adventure is upon the Proem, whose language is thus, *I cannot much wonder that the Grandees of this nation, &c.* Your answer speaks thus: [I must tell you, that I do as little wonder as you, that the Grandees of this Nation are not persecuting of people for their conscience in matters of Religion: but I am perswaded the reason is, because that doubtless they in their grave wisdomes have seen that such a practice in them that were before them, being not a little deluded by your fathers the Bishops, and their Adherents, did thereby beat down the truth under the name of Heresie, and doubtless they have learned, that it is the Prerogative Royal of Jesus Christ to rule in the Consciences of men in the things which concern his own kingdom; and that the wheat and the tares should grow together in the world untill the harvest, *Mat.* 13. 29, 30.]

Answ. Truly Sir, you have made a fair progress, and are honourably preferred, from being a common Trooper in the Kings army thus to become a Candidate to the Council of State, yea, not only to know their actings by the effects, but to be made

acquainted with their reasons of so doing, the very mysteries of State; For here you determine of their resolves in not punishing (which you phrasifie persecuting) in matters of Religion, and next you affix their reasons thereof.

Their resolves (as you tacitely imply) are not to interpose in matters of religion by way of punishment.

But Sir, you are too precipitate in your conjectures, or conclusions, and this is grounded on a false Hypothesis, namely that indulgence of Toleration: Wherein if it might be lawfull for me to cast in my mite, and make a gloss on such Edicts, I should rather say that it is:

1. Either that those that are approved may be known. Or,

Act. 16. 3. 2. To bear with the infirmity of the weak, as *Paul* caused *Timothy* to be circumcised and not to support the refractory. Or,

Act. 15. 23. 1 Cor. 6. 12. 3. For the avoiding of offence, as the Apostles in the Council at *Hierusalem* inhibited strangled meats and bloud, for though all things may be lawful, yet all things are not expedient. Or,

Mat. 19. 8. 4. For the hardness of peoples hearts, as *Moses* permitted a bill of divorce: Or as our Statute Law tolerated usury, not approving of the fact, but dispensing with the punishment, but *ab initio non fuit sic*; rather, I say, should I make these favourable conclusions then hence to infer, Toleration of Religion is indulged to some, Therefore the Magistrate may not punish offenders in the case of Religion. And the more easily am I enclined to be of this judgment, because of these convincing Arguments.

1. From the express law of God concerning blasphemers, *Num.* 24. 14. and confirmed by a rule for the punishment of Apostates and inticers to Apostacy, *Deut.* 13. 5, 6. the reasons whereof are given *v.* 11, 17. Concerning false Prophets, *Deut.* 18, 20.

Num. 24. 14. Deut. 13 5. v. 11. 17. Deut. 18. 20.

2. From the examples of Kings and Prophets in the old Testament. *Asa* took away the Sodomits, 1 *King.* 15. 12. *Jehoiada* Athalia. 2 King. 23. 5. *Elijah* the Prophets of *Baal*, 1 *Kings* 18. 40.

1 King. 15. 12. 2 King. 11. 16.

3. From the examples of the Apostles in the new Testament, who inflicted punishment on severall persons both for life and limb, Act. 5. 5. At the word of *Peter*, *Ananias* and *Saphira* were stricken dead, *Acts* 13. 11. *Elymas* the Sorcerer was smitten

Acts 5. 5. Act. 13. 11.

with

with blindnes at the word of *Paul*; which more remarkable acts of justice though they were done by speciall instinct, being allien from their calling to inflict corporall punishment; yet then how much more sutable were it for a Christian Magistrate so put in practice that authority God hath committed into his hands.

Neither doth it any whit elude the strength of this Argument to object that the Apostles used the Word and not the Sword: Because it is thus far satisfactory that they inflicted corporall punishment on refractory transgressors.

4. From the Office of the Magistrate, *qui custos est utriusque tabulæ*, the safeguarder of both the Tables, yet in distinction from the Church Ministers, and therefore *Rom.* 13. he is said to be ordained of God for their good not only corporall but spiritual, and hence it is that he ought to vindicate the injuries done by those that profanely hinder the spiritual good, and thereby disturbe the peace and unity of the Church of God. Rom. 13.

5. Thefts, Murders, Adulteries and other like crimes are daily rewarded with penall and Capitall punishments, and therefore much more ought Blasphemies, Apostacies, Perjuries, &c. be punished with some such like condign punishment, and the rather for that the one are committed immediatly against the good of our neighbour only, but the other immediately against the honour and glory of God; by the one a loss is contracted to our bodies or fortunes, but by the other a danger to our souls.

6. From the very light and dictates of nature: The Gentile Governors interessed themselves in matters of Religion, and would never suffer their Gods to be blasphemed, *Exod.* 8. 26. *Shall we sacrifice the abomination of the Ægyptians, and will they not stone us?* *Socrates* was put to death for blaspheming the multiplicity of their gods; yea, the records of our own Scripture testifie so much, *Ezra* 7. 26. Ex. 8. 26.

7. Yea, the contrary hereof is obvious to every discerning eye, by the late procedure of the highly honourable Court of Parliament against that grave Impostor and Blasphemer your brother *Naylor*, wherein notwithstanding all your interests and shrewd confidence you are forced to sit besides the Cushion. At least I would have said, that there were some intrinsecall mysteries of State involved in that Edict of Toleration,

which it is not fit for you and me to pry into, and adventure to give a reason thereof.

And thus having left your concealed assertion bleeding, I proceed to your reasons, which are as barren and empty of truth and honesty, as they are full fraught with malice and ignorance. The first tends to this purpose, [That the grave Senators of this Nation, in whom resided the Legislative power, did heretofore beat down truth instead of heresie, being instigated thereunto by our fathers the Bishops, which crime being espied by those now in authority, they have therefore given a Toleration for any Religion.]

Answ. Well and wisely said, In answer to which let me premise this protestation from the sincerity of my heart, that notwithstanding my plain dealing with you in this business of the Contest, yet I bear not the least grudge to your person, but should be glad upon any just occasion offered do you the best office of love that lies within my compass. But yet for all this I cannot without abundance of indignation see such a shrub, such a worm, such a nothing as you are, to rake up the dead ashes of those honourable Patriots and venerable Prelates of this then flourishing Nation, and so to bespatter them with your rancorous calumnies.

What man, were our Nobility and Magistracy so besotted that they should be brought into a fooles paradise by the delusions of others? Did they only see with the Bishops eyes, and were they not quicksighted enough of themselves to discern between good and evill, light and darkness, truth and heresie?

Fie man, fie, I am ashamed of your insolence, this sure is no better than *Crimen laesa majestatis*.

And for the Prelats, who (by a simple sarcasm) you call your Fathers the Bishops, cannot you see and read as in a lively character more piety, zeal, and sincerity, in the words, and works, and lives of those reverend pillars of the Church, than to say, that they were acted by a spirit of delusion? What think you of *Cranmer*, *Ridley*, *Latimer*, *Hooper*, *Farrar*, &c. who gave up themselves as a sacrifice for the testimony of the truth, as it is in Jesus?

Or what make you of those nearer within our own cognisance, as of *Jewel*, *Bilson*, *Morton*, *Usher*, *Hall*, *Davenant*, the glorious Lights of this Nation in their Generation, and the splendor

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of Europe to all succeeding ages? Can your goose quill dash our theis lustre, and make their memorials to rot? No, I cannot endure that such a mushrome as you are should detract from their learning, piety, and intergrity; for as Learning hath no greater enemy than a Dulman, or an Ignoramus, so piety and honesty find no greater adversaries than a prophane walker or licentious liver.

For your second Reason, doubtless it is the Prerogative Royal of Jesus Christ to rule in the Consciences of men, alwaies provided they be consciences orderly regulated, and that instead of Jesus Christ in the conscience, the strong man armed, that is, the devill be not there, who often transforming himself into an angel of light pleads conscience, when alas in many it is nothing else but wilfulness, or affectation of singularity, and then he ought to be unrooted, and the man reduced to conformity, notwithstanding his plea of conscience. It is not every pretender to Conscience that is to be indulged with an immunity from coaction or coercion. Luk. 11. 21. 2 Cor. 11. 14.

For suppose a man irregular in his course and conversation, or that in other things he hath a Cheverill conscience, and can swallow down a Camell, shall this mans plea of conscience be accepted in case of Religion?

Or suppose a man in the opinion that he holds, or practices that he useth, making a plea of conscience for his so opining and doing, shall yet be imperious, scornfull, proud, turbulent, self-conceited, these are strong presumptions of what spirit that man is of. No such who have a just plea and title to conscience and priviledges thereof, they are meek, lowly, humble, jealous over their own hearts, thinking others better than themselves: And that withall he fasts, praies, hears, reads, using all possible means better to inform him, that so if it be possible he may keep the unity of the spirit in the bond of peace.

That Text of Scripture which you bring to evidence what you would have, makes but little for your purpose, if without inforcement it may speak the mind of Christ, wherein though I might say that parabolical argumentations prove no more than for what they were first spoken: Yet to take our Saviours interpretation, the tares are children of the wicked one, *i. e.* the devill, and then from thence with as much strength of argument we may conclude, that no thief, nor murtherer, nor adulterer,

nor

nor any other malefactor is to be punished or removed before the end of the world, any more than he that blasphemes the name of the high God; give a reason against it he that can, why a Heretike should receive any more indulgence from that Text than a notorious Malefactor.

But doubtless the scope of our Saviour in that parable is, to signifie unto us the lot and condition of the Church of God in this life, and that there can be no expectation of an universall purity in this life, but that there will be still tares amongst the wheat, bad men will be intermingled amongst the good, neither can they be totally rooted out till the end of the world.

And as that Text doth not inhibite reproofs from the ministry towards evill workers, so neither doth it restrain punishment from the Magistrate, for he beareth not the sword in vain. Rom.13.

And one thing is remarkable, that Christ who forbad the plucking of the tares up, did not yet forbid the Magistrate to hinder the sowing of them, but that in his wisdome and godly care he may put a restraint both upon the Pulpit and Press from such incendiaries that promote and propagate such uncouth doctrines and opinions, without any prejudice to the liberty of conscience.

And thus from your Text I come to your Conclusion, which is, [And therefore they have tolerated all Religions that live peaceably in the Common-wealth, except Popery and Prelacy whose principles and actions also have been made appear to be against the present Government.]

They have, as you say, tolerated such Religions, and I wish from my soul that they may not repent too late of such Toleration, for if we may judge of things by the issues and events there were never heard of the like hideous and horrid blasphemies in any age of the world more than since Toleration was on foot; They might perhaps whisper them before, but now they speak them with a full mouth: So that *England* which not long since was accounted as an immaculate Virgin, and so the glory of the world for soundnesse of Doctrine and purity of Conversation, is now looke upon as a Babell and confusion of opinions, and the sink of all Heresies.

And one thing I cannot let slip without some observation, that such are concerned in this Toleration who live peaceably

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in the Common-wealth and whose principles and practices are not inconsistent with the present Government.

I am much amazed then how it comes to pass that your sect of all others, the Anabaptists I mean, should come to have any share in this indulgence, since that of all heresies that ever I have read or heard of, there is not any one that carries such a diametricall opposition and direct antipathy against the publike peace of a Common-wealth as do the principles and practises of the Anabaptists.

I would not willingly (if I know mine own heart) bear false witness against my neighbour, no, though mine own interest were concerned in it, much less against a society of men, and that especially in the case of God.

And therefore what I write are either collections from your own Authors, or from men who are of unquestionable authority and fidelity in their relations.

And first for their principles, and therein I shall give you only but a taste; as

1. That it is not lawfull for a Christian to bear the office of a Magistrate with the safety of a good conscience now in the times of the New Testament, if he do, they put the question, whether such a one can be saved. 2. That the office of a Magistrate extends only to the duties of the second Table. 3. That it is not lawfull for a Christian to go to warfare, nor to have imposed upon them any watches or wardings. 4. That it is not lawfull for a Christian to bear any arms offensive or defensive, either for the defence of his Country, or himself, or to offend his enemy. 5. That it is not lawfull to go to law. 6. That it is not lawfull to take an oath before a Magistrate. 7. That it may be lawful to have more wives than one at one time. 8. That it is not lawfull to punish any Malefactor with death. 9. That there ought to be a community of goods. I willingly overslip their other more horrid opinions, as not so suitable to my purpose.

And for their practices, let but the Annals and Records of the Low Countries, and upper and lower *Germany*, especially of *Helvetia*, and in them of the occurrences that befell in the fields of *Turingia*, the Towns of *Alstet* and *Munster*, *Moravia*, *Belgia*, *Suevia*, *Franconia*, drilled along by the subtle practises of those incendiaries, the ring-leaders of that faction, *Pheiffer*, *Hubmeierus*, *Joh. Matthias*, *Melchior*, *Hoffman*, *Rotman*, *Muncer*,

Muncer, John of Leyden, Knipperdollin, the outrages by them committed, murthers, rapes, polygamies, blasphemies, *&c.* Let the Annals, I say, be taken a survey of, and there will not appear in all the Christian world a generation of men more opposite to publike peace, and more full of turbulency, in the State wherein they live, than the Anabaptists are; and how can it be otherwise when their principles are so destructive to the very being of a Common-wealth?

But you will say, we find them not so here: O they are not full winged yet, their affairs are not full ripe: *Dic mihi si fueris tu Leo qualis eris*: they want but time and opportunity, which they long and wait for.

And as it is in respect of the body politike, so much more in cases Ecclesiastical: They have endeavoured to overturn the very essence and constitution of a Church, so that where it was and is the Ordinance of Christ, *To the Law, and to the Testimony*; and that we have a sure word of the Prophets whereunto we must give heed, as to light shining in a dark place. These men depend upon Enthusiasms, dreams, visions, revelations, apparitions, *&c.* So that hereby is introduced amongst poor souls a very atoxie and confusion; and now let the world judge whether this society of men in any Christian prudence stand in any capacity to receive the benefit of a Toleration. And that I may not be thought to feign any of this, Let *Sleydan* be consulted with *Lambertus, Hortensius, Montfortius de Tumultibus Anabap. Joh. Wigand, Joh. Knox* in an answer to an Anabaptist, *Spanhemius de origine, progressu, sectis, nominibus & dogmatibus Anabap. Alex. Rosse, John of Leyden*; where he shall find abundantly more than I am willing to express for the insufferableness of that society.

And yet to deal ingenuously with you, I cannot accuse you, or others that I know of your judgement, that in all things you do concur with those formerly recited, both principles and practises, you may perhaps come short in some, only this I know, that there is such a concatenation, combination, and confederacy among their positions, so dependant they are one upon another, that for the most part it so falls out, that hold one, hold all, one of their distinguishing principles being sucked in, easily will they ingurgitate the rest. He that is known and profest Anabaptist, though that conclusively a man cannot

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fasten on him all the tenents that are held by some of that party, yet a man may dangerously suspect that a little time will work him into all, at least if his own Interest may be concerned in it.

You have not yet done with Toleration, it pleaseth you so well; for thus you further write. [But this Toleration or liberty, for people to worship God according to the light they have received, without having things imposed on their consciences, contrary to what they beleeve, is that which serveth not your turn, for take him goaler is the best Argument with you to convince the rude multitude of carnall minded and self-seeking people, who are resolved to be of that Religion, in which they can best be freed from trouble: And as you that are called the Clergy, to be like the reed in the Tide, to turn as the tide turneth, and that in a moment from Episcopacy to Presbytery, if it be but once signed by humane authority, and have the stamp of a Parliament upon it, so that you are indeed but the Parliaments Prophets, and the peoples Prophets, and not the Lords Prophets, for you obey the Parliament, and turn this way and that way, even as they direct, and you study to preach such things as are pleasing to the rich men of your Parishes, laying aside the Commands and Oracles of God, yet you are so impudently bold as to say, *The Lord saith, when the Lord hath not spoken, Jer.* 22. 28.]

Truly, Sir, for this your excrementitious piece of vanity, it deserves rather a kick with ones foot, than an answer with the Pen, there being neither truth nor matter of consequence in it, but a base endeavour to throw dirt in the faces of the Ministry, which God himself will wipe off, whiles those before mentioned Characters will stick as so many brands in the foreheads of you and your faction as long as the sun and moon endureth. *Answ.*

But let me speak unto you in the words of the Prophet *Isaiah*, wherewith he comforts *Hezekiah* against the blasphemous railings of foulmouth'd *Rabshekah*, *Whom hast thou reproached and blasphemed? and against whom hast thou exalted thy voice?* Surely against such a called and chosen society of persons as that before whom, for their learning, piety, zeal, holiness, sincerity, and uprightness of walking, you cannot have the confidence to appear in their presence, and cast the least of Isa. 37. 23.

these aspersions, but what will not impudence attempt at such a distance?

For your [*Take him Goaler*] is a flash of non-sence as to the carnall minded and self seeking people. If you relate it as to your selves; the Lord knows our hearts we bear no grudge to your persons, and our daily prayers shall be for your conviction and conversion; For that levity you would seem to impose on us of turning with the tide, this way and that way, now for Episcopacy, then for Presbytery. Sir, we have learned in things lawfull and indifferent to be subject to principalities and powers, and to obey Magistrates, for that *whosoever resisteth the power resisteth the Ordinance of God.* But if it be in things sinfull, we are taught, and so practice to obey God rather than men. But surely Sir, *Qui alterum incusat probri ipsum se intueri oportet*: *Thou that teacheſt another, teacheſt thou not thy self, &c?* for as for levity, inconstancy, warping and wheeling about, let but your Commanders be examined under whom you served in the Kings Party, and they will give such a lively Character of you, as may bung up that black mouth of yours from aspersing any with turning with the tide; But I delight not in personall reflections: I shall only answer your raying accusations as *Michael* did the Devill, *The Lord rebuke thee.*

Act. 5. 29.

Rom. 2 21:

Jude 9.

For your close with that Scriptures, *Ezek.* 22. 38. I shall only return this, *Thou shalt not take the name of the Lord thy God in vain for the Lord will not hold him guiltless that taketh his name in vaine*; God himself intends no such thing to justifie that for which you alledge that portion of holy Scripture.

Exod. 20. 7

You further proceed, [But we have learned, *2 Cor.* 10. 4, 5. That the weapons of our warfare are not carnall, but mighty through God to the pulling down of strong holds, casting down imaginations, and every high thought, that exalteth it self against the knowledge of God and bringeth into captivity every thought to the obedience of Christ: And where we read of the whole armour of God, that the Saints are to put on *Eph* 6. 11. there is not any mention, nor the least intimation of a sword of steel, or armour of flesh, nor any carnall weapons whatsoever: but the spirituall waies of Jesus Christ expressed in the New Testament must be defended with spiritual weapons notwithstanding all that can be said to the contrary, by you which

which desire to have those waies and works, which are devised by men, and found in the Testament of Christ to be upheld by an earthly power.

For that place cited, 2 *Cor.* 10, 4, 5. I grant you, for I know no Minister of the Gospell arrogates to himself the power of the sword, except the Pope with his *Ecce duo gladii.* *Answ.*

No Sir, your carnall weapons we commend unto the civill Magistrate, whiles we labour with the sword of the spirit, which is the word of God; we give unto *Cæsar* the things which are *Cæsars*, and unto God the things which are Gods. Eph. 6. 17. Mat. 22. 21.

The next Text of Scripture cited by you is *Eph.* 6. 11, 12, 13. here you say is no mention, not the least intimation of a sword of steel, but in the New Testament the spirituall waies of Jesus Christ are only to be defended with spirituall weapons.

Here is a true tang of your brethren of *Munster*, and doubtless as occasion would offer it self, you would speak plain English in the rest, but to the wise enough hath been spoken of it before, where it hath been manifested that the Magistrate is *Custos utriusque tabulæ.*

But whereas you say, there is no mention of a sword of steel, what follows, must not these therefore be put on? Ile propose a like Argument. The Apostle, *Rom.* 13, 14. bids us to put on the Lord Jesus Christ, we are not there commanded to put on our cloths, to put on our gowns, to put on our cloaks &c. What follows must they not therfore be put on? O irrational arguing. Rom. 13. 14.

I tell you Sir, that as a Christian that puts on Christ may put on his cloaths and cloak also; so he that puts on spirituall armour, may likewise put on a sword of steel; I pray tell me of what metall *Peters* sword was made, wherewith he did cut off *Malchus* his ear? Joh. 18. 10.

And so I bid farewell to your act of Toleration, your dearest *Helena*, your City of refuge, your Sanctuary for any your blasphemous opinions, and erroneous tenets, and proceed to examine what you answer to that of mine: That it is very visible to all exact observers, that those who were the prime promoters, incendiaries, and blew the coales first of those strange opinions, &c.

To which you say, Now if by strange opinions is meant the universall love of God manifested to the sons of men in the death of his son, as a way and means by which glad tidings of

great joy is held forth to all people, and the baptizing [illegible] in the name of the Lord Jesus, who confess faith in him, th you are much mistaken, for these are not strange opinions, b precious truths which concern the salvation of every man an woman in the world, witnessed by the Holy Prophets, b Christ himself, and his Apostles, which have been the prin promoters of the same.

Answ. Sir, what need was there of multiplying of Controversies i thrusting these in by head and shoulders; I am sure you hav more upon your hands already than your Infancy is able t weild: And for those two subjects offered to consideration, *viz.* Universall Redemption, and Baptism of Infants, there is a much said in them already by divers learned men of our side and particularly by Dr *Kendal* against *Goodwin*, and Mr *Baxter* against *Tombes*, to the satisfaction of any reasonable men that are not blinded through prejudice, and even to the silencing of their very adversaries, that it would be but casting water into the sea for me to cast in my mite. Yet because that every man hath not the opportunity to read their works, and that you may not have cause of glorying if I should slide over this, I shall undertake, through the guidance of Gods spirit, to give in the genuine sence and scope of those Texts of Scripture nakedly muttred up by you in favour of your Universall Redemption, and thus you begin:

[The former is witnessed by *Isa.* 53.4,5,6. where it plainly appeareth, that the iniquity of all that went astray are laid on him, that is, on Jesus Christ. Likewise by *David* in *Psalm* 145.8,9. *The Lord is gracious and full of compassion, slow to anger, and of great mercy. The Lord is good to all, and his tender mercies are over all his works.* Yea, Christ himself witnesseth to this truth in *Joh.* 3.16,17. And by his Apostles, *Rom.* 5.18. 2 *Cor.* 5.14,15. 1 *Tim.* 2.1,3,4,5,6,7. *Tit.* 2.11. *Heb.* 2.9. 2 *Pet.* 3.9. And the Angel of the Lord also, *Luk.* 2.10,11. And for the later, which is the baptizing such in the name of Jesus Christ, who confesseth faith in him, it is so highly promoted by Christ, and his Apostles, that there is neither precept nor president for the sprinkling or washing of Infants in his name.]

Answ. The first in order placed by you, is *Isa.* 53.4,5,6. I know not what it should be, unless the just judgement of God to infatuate

infatuate these men, and give them over to such strong delusions that they should beleeve a lie, and to blindfold them, so as they should adventure to produce in evidence such a Text of Scripture as doth directly trip up the heels of their own assertion as this doth, no one Chapter in the whole old Testament more limiting the suffering, and thereby satisfaction of Jesus Christ to a peculiar people as this. 2 Thes. 2. 11.

And first, whereas you say, that it plainly appears that the iniquity of all that went astray were laid on Christ is notoriously false, and to make my charge good, as the Eunuch asked *Philip*, *Acts* 8. 34. Of whom speaks the Prophet this? Act. 8. 34. You, I imagine, by the help of the Particle All, will extend the scope of this Chapter to all men of all sorts: But I say, and that with better reason, that the word *Us* restrains the universall Particle to a definite number. And therefore take this rule from me for your better understanding, in giving or taking the sence of a Scripture: That when the Prophets, Apostles, and holy men of God speak to others, including themselves (as by way of priviledge, and partaking of the benefit of a promise) by these terms of *Us*, *Our*, or *Me*, they commonly and constantly understand persons under the same consideration and capacity, people under one relation and qualification, such who are nearly related, as fighting under one Captain, sheep fed under one shepherd, knit together by one bond of the spirit, joyned together in one Communion of Saints: for what fellowship hath righteousness with unrighteousness, *&c.* By one spirit baptized into one body, having one Lord, one Faith, one Baptism *&c.* 2 Cor. 6. 14. 1 Cor. 12. 13.

Now of what sort and condition of men can this be spoken but only of the elect, of those that have, do, or shall beleeve.

And thus this our Prophet, an elect person, a beleever speaks all this Chapter over of himself with other Elect and beleeving persons. And lest you should say, it is true that beleevers are included, and yet are not unbeleevers excluded; I shall prove, and that only out of this Chapter that hereby is meant all beleevers and only beleevers, or at least those that have, did, or shall beleeve.

Arg. 1. I draw from *v.* 5. The chastisement of our peace was upon him, *i.e.* his chastisement procured our peace; whence I argue thus, That chastisement for sin that was laid upon

upon the person of Jesus Christ procured peace for them for whom he was so chastised.

But there was no peace procured for the Reprobates, or those who should never beleeve, *Isa.* 57.21. *There is no peace to the wicked. Eph.* 2.14. *He is our peace*, Ergo.

Arg. 2. From *v.* 5. *By his stripes we are healed*, whence I reason thus: The stripes inflicted on Jesus Christ are intended and do become healing medicines for them for whom they are inflicted; but they never become healing medicines for the Reprobates or unbeleevers. *Nahum* 3 9. There is no healing of their bruise. *Ergo.*

Arg. 3. From *v.* 6. *All we like sheep have gone*, &c. whence I ground: If in all the whole Scripture by sheep are understood the Elect and Beleevers, then so it should be here, but the former is true, *Ergo*, for either sheep or goats.

Arg. 4. From *v.* 8. *For the transgression of my people was he stricken*: whence I raise this, Those for whom Christ was stricken were in Gods account his own people. But the Reprobates were never in Gods account his own people, *Mat.* 7.25. *I never knew you*, *Ergo.*

Arg. 5. From *v.* 10. *He shall see his seed*: whence I bottome this, That which Christ had as a wages or reward for the making of his soule an offering for sin was a peculiar seed, His seed, *Isa.* 65. 23. *The seed of the blessed of the Lord*, *Genesis* 3. The seed of the woman, and not of the Serpent. *Mal.* 2.15. A godly seed; now the Reprobates are not of this seed *Ergo.*

Arg. 6. From *v.* 12. *He bare the sins of many.* All this Chapter hitherto the Prophet hath used words of the first person, *Ours*, *Us*, *We*, and to these he attributes the universall Particle All, including with himself all beleevers.

But now when he comes to the third person he only speaks of Many, so that hence it is plain that Christ as a Redeemer bare the sins of many of the universall world, and that he is a Redeemer of all the elect or beleeving world.

So that it is undoubtedly true, that not only this Text, but this whole Chapter makes most mainly for me against your self.

It is a bad omen of ill success in a mans business, when at the very first onset a mans supposed best friends should fly in his own face and fight against him.

Yet

The second in the list is, *Psal.* 145. 8, 9. *The Lord is Gracious and full of compassion, slow to anger, and of great mercy. The Lord is good to all, and his tender mercies are over all his works.*

Answ. Those of the former *ver.* 8. are some of the Divine attributes, wherein there is neither difficulty nor question.

And for the former part of *ver.* 9. that the Lord is good to all, There is no doubt but that the Lords goodness hath and doth, shew it self to all the work of the creation they being all Good yea very Good. But the great knot sticks in these two things, 1. how far all his works may be extended, and 2. unto what tender mercies must be limited. First, If you insist upon the terme of universality all and so labour to extend it to the Reprobates as well as the Elect, Then by the same reason you may extend it as well unto the Devils, they being likewise the work of his hands, as the Reprobates are, and where the Text doth not distinguish neither should you. Gen. 2.

And truly I must acknowledge that even the Devils themselves do in some degree partake of Gods tender mercies. They have in them a kind of goodness for *ens & bonum convertuntur.* Their nature and essence is good as Gods workmanship, tis onely sin which is their own and none of Gods making, that renders them evil and so hateful to God and man. Is it not a tender mercy to have a native excellency beyond all the rest of the creatures (Christ and the elect Angels onely excepted) to have such spiritual substances equal (in their nature and creation) to the holy Angels themselves, and through the dexterity and agility of those natures to be able to understand so far and to do so much, as being permitted therein the parts and gifts of all the men in the world are not to be weighed in the ballance with them, yea and withal to have that excellency so many ages past to be preserved and delivered notwithstanding their daily sinning and provoking the most High?

And according to this rule of tender mercies I confess there is a great bulke of tender mercies manifest to the Reprobates. *In God we live, move, and have our being, The eyes of all wait upon thee and thou giveſt them their meat in due season.* Act. 17. 28. Psal. 145. 15. Wisd. 11. 24, 25. Matth. 5. 45. Eccle. 9. 2.

Thou lovest all the things that are, and abhorrest nothing which thou hast made &c. He makes his Sun to rise on the evil and on the good, &c. *and all things come alike to all.*

But Secondly, if by tender mercies you will understand such

mercies as concern eternal life and ſalvation, as effectual vocation, juſtification, adoption, ſanctification, &c. then I deny that they are over all his works: *Deus diligit omnes homines, in quantum vult aliquid bonum: non tamen quodcunque bonum vult omnibus*: though God is good to all and his mercy is over all his works, yet he extends not the top and height of all his bowels of compaſſion and his inmoſt tendereſt mercies to every mothers Son; theſe he reſerveth for his own choſen people thoſe whom in Jeſus Chriſt he hath before all time elected to eternal ſalvation.

And more then this you can never draw out of this fountain of love, pump whiles you will, not enough I am ſure to eſtabliſh that Chimæra of theirs, an univerſal Redemption.

That Third in the rank is *John* 3. 16, 17. *God ſo loved the world that he gave his onely begotten Son, that whoſoever believeth in him ſhould not periſh, but have everlaſting life, for God ſent not his Son into the world to condemn the world, but that the world through him might be ſaved.*

Anſw. That God doth put forth acts of Grace, of free and undeſerved love unto his worthleſs creatures, we have willingly acknowledged: we further ſay that that love of God is no paſſion nor proper affection in God, who is not capable of ſuch; but onely a purpoſe in God of willing well and doing well unto the creature, and that out of the wel-ſpring of that love did flow that good pleaſure of his of the ſending of his Son into the world: But that either it was the purpoſe of God in ſending, or the intention of Chriſt in coming into the world to be a Redeemer of all and every particular perſon, or to offer himſelf a ſacrifice for all, this text doth not evince.

Yet I ſay that this love here ſpoken of may be ſaid to be univerſal in reſpect of the Elect, and of believing perſons anſwerable to that *Rom.* 3. 22. *The righteouſneſs of God which is of faith of Jeſus Chriſt unto all and upon all them that believe*, and yet withall particular in reſpect of the whole maſs and lump of mankind, according to that *Rom.* 9. 13. *Iacob have I loved, and Eſau have I hated*, and ver. 18. *he hath mercy on whom he will have mercy, and whom he will he hardeneth.*

Rom. 3. 22.

Rom. 9. 13.

Neither doth Chriſt intend any other univerſality here then this mentioned, firſt becauſe that thoſe for whom Chriſt came into the world are alſo ſaved, for what ſhall be able to hinder his purpoſe or reſiſt his will?

Secondly,

Secondly, becauſe believers onely are ſaved, and ſhall not be condemned onely to the Elect it is given that they ſhall believe, *Phil.* 1. 29. *Matth.* 13. 11. Rom. 8. 19 Phil. 1. 2 Mat. 13. 11.

And thirdly, to what purpoſe was this pretended love and affection in God, if it never did nor can take any gracious effect in ſaving any reprobate?

That which takes the fourth place is *Rom.* 5. 18. *As by the offence of one judgement came upon all men to condemnation; even ſo by the righteouſneſs of one, the free gift came upon all men unto juſtification of life.*

That by All men unto whom did flow the benefit purchaſed by Chriſt is not meant of all and ſingular men abſolutely, but all men that did appertain unto him, who were given him of the Father, (*i. e.*) the elect and believers. For the Apoſtle here makes a compariſon between the firſt *Adam* and the ſecond *Adam*, as being two roots, either of whom do communicate unto their ſeveral branches, (*i. e.*) unto a certain company deſcending from them what they have, do, or ſhall enjoy, and therefore ſaith, that as the firſt *Adam* by his carnal generation did communicate two peſtilent evils, Sin and Death, unto all deſcending from him: So Chriſt the ſecond *Adam* by his ſpiritual generation did communicate two contrary bleſſings, *viz.* Righteouſneſs and Life, to all that did believe in him. The truth of this interpretation is clear from the ſcope of the Apoſtle, which is to compare Chriſt the Authour of Righteouſneſs and Life, with *Adam* the Authour of Sin and Death, from *ver.* 12. to the end of the Chapter, and therefore hereupon, *ver.* 19. repeating the ſame matter, (which in probability ſhould be more clear) the word all is interpreted by many. *Anſw.*

For had it been otherwiſe, the Apoſtle would have pulled down what before he had built up, and clearly contradicted himſelf in that doctrine which he had before delivered in the third and fourth Chapters, therein aſſerting the juſtification onely of believers, and therefore here is but little advantage to be gotten from his Antitheſis.

But you will ſay, if more periſhed in *Adam* then are ſaved in Chriſt, his Grace then ſhould be weaker then *Adams* ſin, where is then the much more abounding grace ſpoken of *ver.* 17.?

To which I anſwer, that the greatneſs and power of grace above ſin, ought not to be eſteemed according to the multitude of

those that are condemned in *Adam*, and of those that are justified and glorified in Christ, for so Grace should be equal onely, and nothing at all stronger then sin, if every of these should be made righteous in Christ, as many as were born sinners in *Adam*.

But herein consists the extensiveness of Grace, beyond what sin did, First in that whereas sin brought forth death, and grace righteousness and life, now its well known tis easier to destroy and condemn an innumerable company then to quicken and save one single person; all the world compacted together could not save one, but *Adams* single sin could make obnoxious the whole world.

Secondly, In *Adam* all the whole world are involved and made liable to condemnation, by his one only offence, but Christ doth emancipare his little flock, not onely from that one original sin contracted by stain and imputation, but likewise from all actual sins, wherein they themselves are personally culpable, neither is there any Righteousness besides Christ, as there be some sins besides the sin of *Adam*, And how mighty is this gift which innumerable sinners cannot withstand? and this is that which the Apostle hinteth *ver.* 17. and not as &c.

And so I proceed to your fifth Text prest to give in evidence, which is, 2 *Cor.* 5. 14, 15. *For the love of Christ constraineth us, because we thus judge, that if one died for all, then were all dead: and that he died for all, that they which live, should not henceforth live unto themselves, but unto him which dyed for them, and rose again.*

True it is Christ is said here that he died for all; but for what all, therein lies the doubt, truly then the resolve must be that Christ died, first for those all, to whom his death is imputed, *viz.* such who through the virtue and efficacy of the death of Christ, which he underwent for them are accounted as dead, and secondly, for such as do repent (*i. e.*) whereas before they did indulge their pleasures, and lived to the satisfying of the flesh to fulfill the lusts thereof, now they live no longer to themselves, but do endeavour to live conformably to the will and honour of him that died for them. Now whether this can be extended to any but believers let my adversary judge, for it were blasphemy to think that Christ could not obtain the end of his death, had it been intended by him for any else besides believers, yea even those to whom he had purposed to give them power to believe and to become sons of God.

Rom. 13. 14.

The

The ſixth Text forced by you to give its vote is, 1 *Tim.* 2. 1. *&c. I exhort therefore that firſt of all, ſupplications, prayers, interceſſions, and giving of thanks be made for all men, for Kings and for all that are in authority, that we may lead a quiet and peaceable life in all godlineſs and honeſty, for this is good and acceptable in the ſight of God our Saviour, who will have all men to be ſaved, and to come unto the knowledge of the truth: for there is one God, and one mediatour between God and man, the man Ieſus Chriſt, who gave himſelf a ranſome for all to be teſtified in due time, &c.*

In anſwer to which it will be expedient for me to make ſome Analyſis on this part of the chapter, according to the mind and ſcope of the Holy Ghoſt: In the former chapter the Apoſtle had been treating of matter of Doctrine to be propoſed to the Church: and now begins with the treatiſe of publick prayer, and firſt ſetting forth the queſtion, for whom they ought to pray, he aſſerts that they ought to pray for all, and namely for Kings, and thoſe magiſtrates that were in Authority: Now becauſe it might be doubted, and perhaps was not practiſed, to pray for ſuch by reaſon that for the moſt part the magiſtrates were heathenish, and ſo wicked in their lives and perſecutors of the Church, he reſolves that for ſuch they ought to pray, and this he confirms by ſeveral arguments. The firſt is drawn from the advantage that might enſue thereof, for if by and through (as it might be poſſible) their prayers, the hearts of thoſe Magiſtrates were turned to a liking of Chriſtianity, they might thereby *lead a godly and peaceable life in all godlineſs and honeſty.*

A ſecond Argument is drawn from the comfort that would accrue to themſelves *ver.* 3. *For this is good and acceptable in the ſight of God our Saviour: that men pray for them that perſecute them and deſpightfully uſe them, committing the keeping of their ſouls to him in well doing, as to a faithful Creator.* Matth. 5. 44. 1 Pet. 4. 19.

And this Argument he confirms from the end propoſed, for he that wills the end wills likewiſe the means conducing to the end. But it is the good will and pleaſure of God that all ſorts of men ſhould be ſaved, and therefore his will is that ſome of Kings and others in Authority ſhould be ſaved, as well as others and upon that account prayers to be made for them, that they may come to the knowledge of the truth and ſo be ſaved, *ver.* 4.

Now that God would have all men (*i. e.*) men of all ſorts ſaved, this he confirms by a double reaſon, *ver.* 5, 6.

The

The first is, because God is one, even the God of all men (*i.e.*) because God in every sort and condition of men hath his elect ones whom he tenderly loves. Secondly, because God is one Mediator of God and man who gave himself a ransome for all, *viz.* for all sorts of men, high and low, rich and poor, one with another, where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free, but Christ is all, and in all. For certain it is, that for those alone Christ offered himself unto the Father, for whom he prayed unto the Father: but he prayed onely for those who were given to him of the Father (*i.e.*) onely for the elect and not for the world (*i.e.*) the Reprobates, as *Joh.* 17. 9.

Another Argument is used by the Apostle, *ver.* 6, 7. From the Ordinance of Christ in the preaching of the Gospel; for tis the good pleasure of God that this should be as an instrument by which he would exert his own power in creating and infusing faith into such whom he purposed to save.

When therefore this preaching is designed for the Gentiles likewise, and that *Paul* received a Commission for the Preaching of it to the Gentiles, it follows therefore that there were elect ones among the Gentiles, who were to be converted to the faith that they might be saved; and upon this occasion doth he assert his Apostleship, and confirms it with an oath.

So that to conclude this point, it is Gods will that some of all sorts of men should be saved, because all sorts of men are to be prayed for. But we are not to pray for all and singular men of all sorts, for there are some that 1 *Joh.* 5. 16. we are commanded not to pray for, and *Joh.* 17. 9. Christ excludes some out of his prayers, and therefore it is not his will that all men of all sorts should be saved.

Of a like tendency is the Seventh Text, *Titus* 2. 11.

The grace of God that bringeth Salvation hath appeared to all men. Where the word all, as in the text before, doth not conclude all of all sorts, but of all sorts and conditions of men some, of whom he had been treating in the beginning of the Chapter, and because that *ver.* 9. he had been speaking of servants, to the comforting of them he brings this Argument, *that the Grace of God that bringeth salvation hath appeared to all men*, without difference hereby intimating that God holds not despicable, even the most abject estate and loweſt condition of men, but that even to them also, as well

as to the greateſt, may the free grace of God appear, for he is no reſpecter of perſons in regard of their outward condition.

Of the like aſpect with the former is that allegation out of *Heb.* 2. 9. *He taſted death for every man.*

The whole context doth evince that the extent thereof concerns onely all the elect or all believers, for who are theſe all or every man, but who *ver.* 10. he calleth ſons brought unto glory, *ver.* 11. perſons ſanctified, *ver.* 11, 12. brethren of Chriſt, *ver.* 13. Children given by God unto Jeſus Chriſt? Now if theſe appellations be attributable unto any but to the elect and believers, let any unbyaſſed perſon judge.

Your next encounter is, with what ſtrength you can ſqueeze out of 2 *Pet.* 3. 9. wherein I believe you would inſiſt upon the laſt words, *not willing that any one ſhould periſh, but that all ſhould come to repentance.*

But if you would light the candle at the former part of the verſe, that will diſcover who thoſe all are, *viz.* the elect and believers. The Lord, ſaith the Apoſtle, is long-ſuffering to us ward (*i. e.*) us whom he hath called by the Goſpel, *and now doth call, not willing that any, viz. of us ſhould periſh,* but that all, viz. *of us come to repentance.*

And for this cauſe he defers his coming to judgment, at which profane ſcoffers ſay, Where is the promiſe of his coming? He defers it not for the ſake of the Reprobates for he will come too ſoon for them, defer the Lord ſo long as he pleaſe: But he defers it for the ſake of the elect, that they all may be gathered into a fulneſs of one body unto the unity of the faith, not willing that any of thoſe elect ſhould periſh or be uncalled, but that all of theſe elect ſhould come to repentance and to be ſaved by ſuch means as were fore-appointed.

That which brings up the rear of all your great atchievement, is *Luk.* 2. 10, 11, *&c. I bring you good tidings of great joy which ſhall be to all people, for unto you is given this day in the city of David a Saviour which is Chriſt the Lord.*

This was the firſt Sermon that was preached of God incarnate, of Chriſt Immanuel God with us, wherein the univerſal particle All doth not ſignifie all and ſingular the elect and Reprobate, but onely all and ſingular of thoſe for whom Chriſt was born to be a Saviour, as appears by theſe words *Mat.* 1. 21. where the Angel ſaith with a limitation, *He ſhall ſave his people from their ſins.* Mat. 1. 21.

ſins. Therefore by all people muſt neceſſarily be underſtood all believing people not of the Jews onely, but of the Gentiles alſo: Beſides we find it otherwiſe that this joy was not communicated to all and ſingular, ſome there were that had no portion in it, becauſe *Matth. 2. 3. when Herod heard hereof he was troubled, and all Ieruſalem with him.* and *Pro. 14. 10.* tells us that the ſtrangers intermeddle not with this joy.

Mat. 2. 3.

Mich. 4. 11. And thus having thrown down all your ſtrong holds wherein you truſted as to the ſupport of that notion of Univerſal Redemption, I proceed to that other denyed by you, *viz.* the Baptizing of Infants, wherein you ſay there is neither precept nor preſident of the ſprinkling or waſhing of Infants in his name.

Suppoſe now that I ſhould tell you that what as to the proof of an ordinance of Chriſt here is not ſufficient *enumeratio partium*, for a thing may be at the appointment of Jeſus Chriſt, & yet neither expreſs precept, nor exact practiſe for it ſtanding upon record: I pray Sir tell me if you can, what precept have you in the letter of the word or practiſe hanging on the file, for the change of the ſeventh day Sabbath, for the abrogation of the one, or ſubſtitution of the other in its ſtead? No Sir, we have a greater and yet warrantable latitude in our probates of divine Injunctions, that if a thing can be proved by a neceſſary and undeniable conſequence, it will equipend with either precept or preſident: I could give Inſtances, but that is bootleſs at this time, *1 Cor. 11. 16. We have no ſuch cuſtome neither the Churches of Chriſt*, is a good Argument with the Apoſtle negatively. We have ſuch a cuſtome, and ſo have the Churches of Chriſt is as good an argument with us affirmatively, yea even now ſince the times of the Apoſtle.

1 Cor. 11. 16.

But leſt that you ſhould take this rather as a tergiverſation than an anſwer, I will apply my ſelf more particularly to ſay ſome what as to ſatisfaction. And

1. That there is, a command extant *Mat. 28. 29.* Of Baptizing all the members of the Church, whereof children are a part, the promiſes appertaining to them as well as to thoſe of years.

Acts 2. 39. If you look for a ſpecial command and ſhall deny that Infants are comprehended under that general command, becauſe they cannot be taught, I muſt tell you, that whoſoever propoſeth a thing in general terms, he doth thereby comprehend all ſpecials, unleſs he make a particular exception: and whatſoever is, and hath been of a perpetuated and continued right and uſe in the Church of Chriſt

Christ once established *viz.* that the covenant of God should be sealed upon the covenanters, there will be no need of any repetition of any sort or condition of persons who they are or should be that are intended to be those covenanters: And yet truly Sir in my judgement, if you were well put to it, you would find more difficulty in your baptizing of Infants.

And for the qualification you require of these which are to be Baptized, that is appliable to the primitive Church which was gathered of persons of ripe years, and as in reference to such they were first to be taught before Baptized: But for Infants who follow the condition of their parents, the promises appertaining to the parents being entayled to the children another course is had.

And as to matter of president, we have examples for the Baptism of whole families, *Acts* 16. 45, 33. and 1 *Cor.* 1. 16. out of which Infants cannot be excluded: shew me else when and where and upon what grounds that priviledge that Infants formerly had was reversed and repealed, and then you will say somewhat.

And yet if this will not satisfie, I will put you one argument to boot.

Arg. To whomsoever God is pleased to be a God in covenant, and to make a covenant-promise, those are to be Baptized by the command of Christ: But to the Infants of those which are in covenant, God hath been pleased to express himself to be in covenant, and to make covenant-promises unto them: Therefore such Infants are to be Baptized by the command of Christ.

Both the propositions are confirmed out of *Acts* 2. The Major from *ver.* 38. and 39. compared together: *Repent and be Baptized every one of you in the name of Iesus Christ*, for the promise is made to you and to your children. The minor proposition is likewise proved from *ver.* 39. for the promise is made to your children. But because that the strength of the Argument may more evidently appear, I will annex somewhat for Illustration of the text.

1. There is set down the command of being baptized, *Be Baptized every one of you*: 2. There is added a reason of the command [for] which is not to be restrained to the last words in the former verse of receiving the gifts of the holy Ghost promised in *Ioel*, but of all other gracious blessings of the Covenant, which will appear by comparing of those places, *Acts* 3. 25. *Gen.* 17. 7. *Ier.* 32. 33. 3. There is the subject, receiving the promise, which

is amplified by a distribution, where to the parents are joyned children, indefinitely without any manner of difference either of sex or age.

4. Both of them *viz.* Parents and Children their receiving into the Covenant of Grace, is most clearly to be gathered from the first Covenant entred into with *Abraham* the father of the faithful, whether of Jews or Gentiles, ratified from *Rom.* 4. 10, 11. Where the Infants are accounted in the same condition with the Parents, and the males were circumcised the eighth day, *Gen.* 17. 10, 11. And therefore likewise in the New Testament the Infants of Christians are to be esteemed in the condition of their Christian Parents: they are sanctified in them, 1 *Cor.* 7. 14. and therefore with them are to be baptized.

More I have written on this subject, and committed it to some of your friends to reading, which if you desire to peruse, no question you may have the view of it, but in the mean time do you chew the cud upon this.

Having done with these impertinencies to the business in contest between us, you proceed to Revolters, of whom you wrote thus. [But that some who have been professors of the truth have withdrawn themselves from the same it is evident, and proved Traytors thereunto, as did *Judas* for love of mony, and as *Dema*, to imbrace this present world; yea, some have been so far corrupted with covetous practises in these our dayes, that they have forsaken the right way, and are gone astray, following the way of *Balaam* the son of *Bosor*, who loved the wages of unrighteousness, for some have withdrawn themselves from the truth, that they might be partakers with you in their tithes and offerings, and some also have been led away by the temptations of Satan, and good is the word of the Lord which hath said, *Acts* 20. 30. that of your own selves shall men arise, speaking perverse things to draw away disciples after them.

But it may be as truly said, that Jesus is not the Christ, because one of his ministers left him and betrayed him, as it can be said that this is not the way of Christ, because some turn from it, and prove traytors thereunto.]

Answ. I shall agree with you, that the deserting of an opinion which a man formerly did maintain, or the declining the society of such, with whom before he held fellowship, is no infallible Argument either of the unsoundness of such an opinion, or insufficableness

ableneſs of ſuch a ſociety; Yet withal I muſt tell you, when I ſee a man taking (as it were) a lap at the opinions of any one ſect *tanquam vanis ad Nihum*, and ſo would that, and ſo goes on to another ſect, and after to another, as by woful experience we have found in our daies, that ſuch unfixed men never ſet a period to themſelves in their innovating of their opinions, but by a lamentable gradation jumpe from one to another, and ſo they may *ad infinitum*; and this methinks ſhould be an evident ſign to me that ſuch Poſitions and ſocieties were ſomewhat unſavoury.

The like do I ſay for matter of diviſion, of which thus you write; neither is the diviſion which you talk of amongſt the ſervants of Chriſt, any ſafe argument to conclude that therefore they are not the ſervants of Chriſt, for ſuch things have fallen out amongſt thoſe that have been called ſaints and precious in the ſight of God, in that ſome have been, and are weak, and ſome are ſtrong; and ſo as there are degrees of knowledge amongſt the Saints it do ho caſion ſome difference, as it hath formerly done: do we not find that even two of the Apoſtles, to wit, *Paul* and *Barnabas*, *Acts* 15. 39. (men that truly feared God) were at ſome difference, when the men of *Epheſus* that were Idolaters, can ry all with one voyce, *Acts* 19. 34. *Great is Diana of the Epheſians?*

I yield you all, But when I ſee the Anabaptiſts divided amongſt themſelves, and their opinions ſo inconſiſtent one with anothers, as it might be eaſily inſtanced by thoſe interfering confeſſions and poſitions of thoſe of *Chard*, *Iſlington*, and thoſe of yours; but all of them joyntly ſo deſtructive to publick peace, I may probably conjecture that it is a ſhrewd prognoſtick that their Kingdom is not long to continue. *Anſw.*

For that which you ſay further, and whereas you ſay that they have left their Conventicles to be gulled and deluded by the dregs of men, &c.

I muſt tell you, that thoſe dregs of men, as you are pleaſed diſdainfully, and in ſcorn to call them, will prove to be thoſe, 1 *Cor.* 1. 27, 28. *fooliſh things of the world, which God hath choſen to confound the wiſe, and weak things of the world to confound the mighty and baſe things of the world, and things which are deſpiſed, which God hath choſen to confound thoſe that boaſt ſo much of their own wiſdome, and learning*, which hath been bought for mony.

In anſwer whereto, I ſhall ſay no more but this, that it is *vox & præterea nihil*, a great crack of words that ſignifie nothing; they *Anſw.*

would have passed better if they had proceeded out of any mans
Phil.2.3. mouth besides your own. Sir, where the spirit of Christ is, it is
Prov.26. 12. still accompanied with humility and self-denyal, and such esteem of others better then themselves. *Seest thou a man wise in his own conceit? there is more hope of a fool then of him.*

1 Cor.8.2 And for what learning and wisdom God hath been pleased to
1 Cor.13.9 endow any of us withal, we do, and must acknowledge, it is all
Act.8.20. beyond desert, and that as yet, *We know nothing as we ought to know*, for in this militant course of ours, *we know but in part.*

Nay tis God especially who illuminates our weak understanding; *and therefore their money perish with them, that think that the gift of God may be purchased with money.*

To conclude the preface; you write, [But it seemeth that this man, by his writing, hath not been much acquainted with that which is held by those which he is pleased to call Lunatick spirits, and therefore that which he at the first sight hastily judgeth to be errour, may upon better trial prove to be truth; which useth to be unsavoury to those that delight in worldly gain, *Act.* 16.19. and are exercised in a craft by which they have their wealth, *Acts* 19.35. therefore I do not much wonder that my Positions are unsavoury to Parson *Lawson*: and so having examined those Arguments which are brought against them, with much boasting of being unanswerable; I shall endeavour by the assistance of the most High God to answer to his Arguments, in order as they are stated.

Answ. I have I confess been a good space of time an enquirer into your principles, and an observer of your ways, but never had so full an occasion to dive into the depth of that mystery of iniquity till I met with your papers, and do now protest that the more I search into it the worse I like it, and therefore shall say as formerly; Gen:41.6. *O my soul, come not thou into their secret*, into their Assembly mine honour be not thou united.

And having thus routed your Preface, and laid it even with the ground, I apply my self to enter the listes with you about your Positions, wherein you assault me thus;

The first of the Positions is by this man granted to be a truth, *viz.*

Position 1. That the most holy and high God did from all eternity, by one sole and single act, see all whatsoever he purposed to do, or appoint to be done by any of his creatures.

Answ. Good Sir, be pleased to revise your own Position again, and

you

you will find, that as it is thus stated, it is onely my concession and not your Position, indeed I was ashamed to see such high mysteries to be put into such an ugly dress, so manacled, tortured, and unjoynted, that a man could not well distinguish between head and heel, and therefore (by your good leave) I made bold to new model your Position, and put it into this garbe as now you see it, and so as here **posited** I own it, and do affirm it true; but as by you first asserted, it may be lyable to many exceptions, which because you seem to wave, and by disclaiming your own, have adopted this as legitimate, I will not put my self to the trouble to fight against your vain shadows, and so *exit* your own Position, *Et valeat ut valere potest.*

Your next advance is to the rescue of your second Position, *viz.* *Position* 2. That God saw persons embracing the means of salvation, and those he elected in Christ from the foundation of the world to everlasting life, &c.

This is so far from soundness, (you say) that it is flat *Pelagianism*, an old heresie exploded out of the Church for many ages since, by which (you say) that it must be concluded that the eternal decree of Gods unchangeable election must be dependent on the intervention of mans liberty, of willing and working, &c.

To which you frame this answer;

What it was that *Pelagius* the Monk held, you may see in the Ecclesiastical Chronography of *Eusebius Pamphilus pag.* 595. also it makes no matter to me in these things, it is possible he might hold a truth as well as *Calvin*: But the Fathers of whom we have learned these things, are those that have not erred in their doctrine, which are those before mentioned, to wit, Jesus Christ himself, the holy Prophets and Apostles: but the Scripture when it speaketh of election, makes it to be altogether independent on the creature, so as that nothing acted or done by the creature is to be accounted of as a motive, incentive, meritorious or procuring ground or cause (as this man doth endevour to cast upon me) I freely grant to be a truth according to the Scriptures by him brought in, *Ephes.* 1. 5, 11.

Sir, there was no need to have informed me (but to evidence your reading) where I might have an account of the abominable paradoxes of blasphemous *Pelagius*, cried down by all antiquity as well as by all our moderns, for his detracting from the free grace of God, and exalting of the liberty of the will, and placing it in *Answ.*

Gods

Gods stead, at least putting them cheek by jowl together.

For though by other several Chronographers the grossenesse of his heresie be more copiously painted out, yet in the tripartite History according to you cited, there is to be found so much as to abominate even the name of the man, by reason of his cursed opinion, being there ranked out in the columne of Heretickes; and therefore it seems a wonder to me, that any one that is but a pretender to Religion, should have so much impudence, and be so Act. 18. 17 Galliolized, as not to care for these things. But to put him into Psal. 112. 6. the scales with reverend *Calvin*, whose good name shall be had in an everlasting remembrance, and whose lustre will dazle all your new lights, I know none besides your self would have had the face of brass to have done it.

For the latter part of this paraphrase, in your confession of Gods independency on outward things, and that he hath not from thence any motive or incentive, &c. for his election of any; I heartily thank you, especially if I could imagine that this did not proceed *ex labiis dolosis*, but that it were done in reality and truth; but when I find that this acknowledgement of yours doth so much interfere with your often dictates, I shall onely judge of you as of that clown in the fable, who blowes both hot and cold with one breath: here you seem to ascribe all to the good pleasure of Gods will in the business of election, but otherwhere (as I shall hereafter manifest) a mans free will (according to you) in working and believing must be joynt-parceners with God, so that the vote shall be, as was the Harlots which came before *So-* 1 King. 4. 26. *lomon* to determine of the dead child, *nec mihi nec tibi, sed dividatur*, let it be neither mine nor thine, but divide it.

You go one with your discourse [neither is there any thing in this Position tending to the exaltation of the creature, to be any motive, or incentive cause, for which God elects as a meritorious or procuring ground or cause of it; for to say God saw some men embracing the means of salvation, or that the embracing the means of salvation is a meritorious or procuring ground or cause of our election, any more then the words of the holy Spirit, spoken by *David*, *Psal.* 4. 3. But know that the Lord hath set apart him that is godly for himself; should be a meritorious cause of the godly mans being set apart, or chosen to the Lord; neither is there any more ground or cause, to call the words of this Position flat *Pelagianisme*, or an old heresie, then there is to call the words of *David* so.

It

It was heretofore generally observed that when any one came to consult the *Delphian* Oracle (whether out of curiosity or necessity it matters not) that the responses of the Flamens were so abstruse and equivocall, that which way soever the success did fall, yet they might have a starting hole to preserve the credit of their Oracle. As for instance, in one of their answers, *Ibis redibis nunquam per bella peribis*; the issue thereof being contrary to expectation, they made another sense of the words onely by pointing of them thus, *Ibis, peribis nunquam, per bella peribis*: and truly howsoever all those Oracles ceated at the coming of Christ in the flesh, yet methinks I see the same spirit of delusion now working in these children of darkness; for look upon this man as to his Positions here, so by others his complices, the *Arminians*, and *Socinians*, when they find themselves pincht by any Argument, that they can finde no subterfuge for evasion, then they betake themselves to shifts of Amphibology, and fall to denying of the proper sense and scope of their own tenets, because perhaps not comprehended in expres syllables and words of their Positions; for this man with whom I have to deal, though he wants not that face of brass to deny, that there is nothing couched under the Position, to exalt the creature, as in whom there should be somewhat which God should look upon as a motive or procuring ground or cause for God to elect such so qualified: Yet by the assistance of my God I shall clearly make it to appear in my defence of my first Argument, that (according to these men) believing or faith, and perseverance therein, is such a condition prerequisite, and so lookt upon by God in the Act of election, as without which he elects not, and for which he doth elect, and so becomes a moving or procuring cause why he doth elect any one, as is generally by them maintained. *Answ.*

For that Scripture alledged *Psal.* 4. 3. is *nihil ad Rhombum*, being quite alien from the case depending; we are now treating of the eternal and immanent act of God in electing before all time, and the place quoted is to be understood of Gods effectual vocation, a transient act of God in time: where he actually sets apart him, (*i.e.*) him that is in existence and being: him that is Godly, (*i.e.*) such who by the inward working of his spirit he hath made Godly: For himself (*i. e.*) to do him service, and live to his glory. See *Exod.* 33. 16.

Or elfe this may be understood, and that the scope of the place bears

bears necessarily; That the Lord hath set apart for some place of eminency, office and trust, him that is Godly as *David* was, to be more Instrumental for the glory of God and good of his people. What you write that there is no more ground or cause to call the words of this position Pelagianism, or an old heresy, than there is to call the words of *David* so, is but meer vapour and smoke, because the words of *David* beare no proportion, nor do not in the least degree carry any correspondence with the position.

To what you write, [for if him that is Godly (or believers or those that imbrace the means of salvation) be not those that God hath elected in Christ to eternal life, then shew me by plain Scripture-proof (if you can) who they be, and what be their names that we may know them] I answer roundly thus.

Answ. That such as are thus qualified (*i. e.*) that are Godly, that are believers, and that in sincerity and truth, such carry the evidence in themselves, their faith and Godliness are arguments, symptomes, signes to them that they are elected: And that as *Eph.* 1. 4. he is said there to elect some that they should be holy; so God hath elected such numerical persons that he will withal in his good time make them godly, make them believers, make them to imbrace the means of salvation by working all their works in them.

Esa. 26. 12.

Yet God hath not elected any whom he foresaw that by the power of his own free will, and liberty of choosing and refusing, would be Godly or would believe, or would imbrace the means; no, the object of election was of men in their blood, *Ezek.* 6. 16. enemies, *Rom.* 5. 10. ungodly, *Rom.* 4. 5. sinners, 1 *Tim.* 1. 15.

And this indeed is the main that I so zealously contend for, to beat down all worth or excellency in the creature, and to ascribe the sole glory unto God, in making him the *Alpha* and *Omega*, the first and the last, in the whole transaction of mans salvation, and which my Adversary implicitely denies, though in expresse terms he is ashamed to professe it with a full mouth; what meane else the bleatings of these words in my ears, *page* 13. I should sin against Christ if I should say that believing in him were no cause at all: and *page* 39. as it is the good pleasure of God to let the sons of men enjoy a sufficiency of means, &c. so he gives them liberty in the right use thereof in the day of Grace, to choose or refuse; and it cannot be otherwise, for a choice must needs be at liberty,

1 Sam. 15. 14.

and

and if there were not a liberty given of God in these things, &c. Mary hath chosen the better part, &c. But of these in their several places,

What further you write [Shew me by plain Scripture (if you can) who they be, and what be their names, that we may know them] is a question more suitable to be proposed by a boy of four years old,, for if he had been older, a rod had been fitter for him then an answer. And yet let me tell you, that those which are elected, when once they come to be believers, they have a new name given which no man knoweth, saving he that receiveth it, and the book wherein their names are written, is as yet a sealed book. But when the book shall be opened, which is the book of life, then it shall be legible, even in such great Characters, that he that runs may read who they be, and what be their names. In the mean time the secret things belong to the Lord our God, but those things which are revealed, belong unto us, and to our Children for ever, that we may do them. Rev. 2. 17. Rev. 5. 1. Rev. 20. 12. Deut. 29. 29.

You further say [and if these Scriptures, to wit, *Psal.* 37. from *vers.* 9. to *vers.* 21. *Prov.* 3. 33, 34, 35. and *Mat.* 16. 16. together with many other of the sayings of the holy Spirit in the Scripture, that have the like sound, be not for substance a true coppy of Gods decree of Election and Reprobation from the foundation of the world, then shew us a true Copy of it if you can.

Answ. Alas, Alas! what will not ignorance, at least mixt with impudence, endeavour to obtrude upon a simple people, *by creeping into houses, and leading captive silly people laden with sin*: But tell me Sir, though it may be possible for you to delude your dull-sighted proselytes with such fopperies as these; is it with you imaginable that men of parts and gifts will swallow down such gudgeons, such Camels; revise the Scriptures that you there cited, and see whether any part of any one of them breath the least aire, as to matter of Election or Reprobation whether any of them; carries any import, either in expres words, or by way of consequence, to these eternal decrees. 2 Tim. 3. 6.

And that it may appear that I charge you not unadvisedly, let us take a view of the Scriptures apart.

1 For that *Psal.* 37. 9. to *vers.* 21. The scope of that Psalm is to direct the Godly how to deport themselves, especially in reference to the wicked when flourishing in prosperity, and to this end 1 He sets down what their duty is. 2 He presseth that duty by

several Arguments. Their first duty is that they beware of anger and envy, whereto they might be tempted upon that occasion of the wickeds prosperity, *ver.* 1. 7. 8.

2 That on the contrary they fortifie themselves with faith and hope in God, *ver.* 3, 5, 6.

The arguments he useth for confirmation are drawn

1 From the end and issue of both their conditions, how both the Godly and wicked shall succeed. *viz.* it shall fall out well for the Godly, but ill for the wicked, *ver.* 9, 10, 11.

A 2. Is drawn from the cause of this issue and event, *viz.* the efficacious providence of God, from the 12 *ver.* to the 21 *ver.* which is illustrated by the effects, as 1. The confusion of the wicked in their evil counsel, *ver.* 12, 13, 14, 15.

2 By blessing of the little which the righteous man hath, beyond all the riches of many wicked ones. 3 by a protection and deliverance of the Godly man from those evils wherein the wicked are overwhelmed, *vers.* 20, 23, 24. now what is all this to Election or Reprobation?

For the place of *Prov.* 3. 33, &c. *Solomon* in all the former part of that chapter exhorteth to an endeavour after divers Graces, as the contents thereof do imply. The argument whereby he presseth it, is from the diverse end and issue of those who are adorned with, and those who want those graces, which are expresst in these three last verses by you cited: But what is this, likewise, to election or Reprobation? which are eternal acts before all time, and these are transient acts being wrought in time.

For that of *Mar.* 16. 16. *He that believeth and is baptized shall be saved, but he that believeth not shall be damned.*

I do readily acknowledge it a point declaratory of the Gospel, for the way and means that God himself hath designed for the saving of souls; but mark the manner of the discovery; It saith, *He that believeth shall be saved*, but it saith not, he that believeth shall be elected, which is the business you are about.

It shewes that faith or believing is an ingredient, and enters into the decree of the means conducing to the end, which is salvation, but it is not the decree it self of election, which all along you shamefully confound; jumbling together the decree and the means, so that for want either of wit or will, you do not at all distinguish, between the Decree of election it self, of saving a certain company, which is the end, and the decree of the execution

on of the means tending to that end.

And thus any one may ſee what a fair copy you have drawn of Gods decree of Election and Reprobation, by ſuch impertinent proofs, which give no light at all to the point controverted.

Which doth much amaze me, that a man that arrogates to himſelf to be a teacher of a ſelected company, that ſhall make his brags (as I have heard you have done) that with his own hands he hath dipt ſo many, ſhould yet feed his over-credulous auditors with ſuch extravagancies as theſe are.

Truly Sir, if your luck be not better in your popular teachings then you are in this, you will neither reap credit, nor the people profit.

And unleſs you can bring more appoſite texts of Scripture to prove your Doctrinals, then you do here for the proof of your Polemicals, you will make but blew work of it.

And whereas you ſay, [ſhew us a true copy of it if you can] Sir, for the ſatisfying you in this, and that my procedure may be the more regular in what ſhal follow, I conceive it will be no digreſſion to give you a preliminary, in brief Characters, of the Decrees of God, of Preſcience, of Predeſtination, of Election, and Reprobation.

1. The decree of God, is an action of God out of the counſel and purpoſe of his own will, determining all things, and all the circumſtances, and order of all things from eternity, in himſelf; certainly and unchangeably, and yet freely, *Acts* 2. 23. and 4. 28. and 11. 18.

For whatſoever either the creature doth, or God about the creature, that from eternity was decreed, that it ſhould be ſo done.

This decree of God, we find it under ſeveral appellations in the Scripture, ſometimes ſtyled the *Counſel of God*, *Acts* 4. 28. ſometimes *the determinate Counſel*, *Acts* 2. 23. ſometimes *Good pleaſure*, *Epheſ.* 1. 9. ſometimes *Good pleaſure of his will*, *Epheſ.* 1, 5, ſometimes *the counſel of his will*, *Epheſ.* 1. 11. ſometimes *the purpoſe of God*, *Rom.* 9. 11. 2 *Tim.* 1. 9. ſometimes *foreknowledge of God*, *Rom.* 8. 29. and 11. 2. ſometimes *the will of God*, *Rom.* 9. 18.

Wherein yet we uſe that one and accuſtomed word of Decree, to help our weak capacities, as being the Judgement, Counſel and Will of God, which is indeed God himſelf willing and decreeing.

Not that we do conceive any ratiocination, deliberation and collection from premiſes to concluſion, proceeding from one

thing to another, which are usually incident to antecedethe edicts and decrees of men; no, we dare not reduce God to such straits, for what God herein doth, it is by one single simple and eternal act of the will determining and decreeing what himself will do or permit to be done.

And for those decrees of God, such is the freedom and liberty of that will of his (which is himself willing) that there can be assigned no cause at all, either efficient, meritorious, or final, without himself, he being the *primum movens*, which moveth all things, and is moved of none.

But if we have a respect to the effects of those Decrees in the creature, and so there may be assigned causes both efficient, meritorious and final: for so hath God decreed to confer salvation and glory on the elect by, for, and through the merit of Jesus Christ, and so likewise eternally to punish the reprobate for their sin, both of these to be manifested to the praise of his free grace and justice.

Having spoken thus of the decrees in general, I proceed next to the foreknowledge of God as the effect following its cause.

I mean not that which is indefinitely called in the Schools *simplicis intelligentiæ*, which is the essential knowledge of God, and which is extended to all things knowable, both possible and impossible; but that which is definite and intuitive, called *Scientia visionis*, and that is;

A certain and infallible knowledge of things which are to come to pass: of this you may see *Acts* 15. 18. *Iob* 28. 24. *Heb.* 4. 13. *Psal.* 139. 2, 12. 2 *Tim.* 2. 19.

For whereas no forgetfulness can befall the Deity which by his decree he hath determined: so is his foreknowledge certain.

Yet this foreknowledge is so to be understood, not that it is dependent on the things that are to come to pass, but meerly on the decree of God determining of the futurity of things, and this is called practical foreknowledge.

But whereas all the decrees of God are as himself, Immutable, as *Numb.* 23. 23. 1 *Sam.* 15. 29. *Psal.* 33. 11. *Gen.* 14. 24, 27. *Mal.* 3. 16. *Heb.* 6. 17. as being acted by him that is most wise and Almighty, and that this foreknowledge resting on this immutable decree is infallible: Hence doth arise a double necessity of the futurition of things, but both Hypothetical and conditional; the one is a necessity of Immutability, as in reference to the de-

cree

cree; the other a necessity of infallibility, as in reference to the foreknowledge: this is clearly gathered out of *Luke* 24. 26, 27, 44, 46. and 1 *Cor.* 11. 15.

But this they have in respect of the first agent; but in themselves, and as by reason of secundary agents or causes they may still continue contingent and free.

The third in order is Predestination, which I define to be an eternal, immutable, most wise and efficacious decree wherein God according to his meer good pleasure, out of the whole lump of mankind, fallen and lost in *Adam*, hath decreed to save some by Jesus Christ the mediator, to the praise of his most glorious Grace, and the rest to leave in that miserable state, and at the last for their sins to reward them with eternal punishment for the manifestation of his liberty and justice.

That this is dependent on the meer good pleasure of God, see *Matth.* 11. 26. *Even so Father, for so it seemed good in thy sight.* *Luke* 12. 32. *It is your fathers good pleasure to give you a kingdom.* 1 *Thes.* 5. 9. the Apostle there comprehends both Election and Reprobation in a few words: *He hath not appointed us unto wrath, but to obtain salvation by our Lord Iesus Christ.*

All which shall tend to the glory of God, for to that end was man created, *Prov.* 16. 4. *Ephes.* 1. 15.

And therefore neither have the elect cause for which they should boast, because what they do receive is of undeserved grace; 1 Cor. 4. 7. neither are those who are pretermitted cause to complain, whiles they have but their deserved reward, the Potter having power Rom. 9. over his lump of clay, *to make one vessel to honour another to dishonour.*

That which hath the fourth place is Election, which is not to be understood of an election to a civil or sacred place or office, as 1 *Sam.* 10. 24. *John* 6. 70. Nor of a people separated to a special Covenant, as *Deut.* 4. 37. Nor onely of such as were called to the outward profession of the Gospel, whereof a Church may consist, as 1 *Cor.* 1. 27. But it is,

A personal, definite and immutable separation of certain singular men, from the rest of mankind, and preordaining them to salvation, by such means as it hath pleased him to appoint in his most wise decre, *Matth.* 20. 16. and 24. 24. *Mar.* 13. 20. *Rom.* 11. 7.

And means for the execution of this decree of election are

Redemption

Redemption by Jesus Christ, effectual vocation, justification by faith, and sanctification joyned with perseverance, *Rom.* 8. 29, 30. *Eph.* 1. 4. 1 *Thess.* 5. 9. 1 *Pet.* 1. 2. *Act.* 13. 48. *Tit.* 1. 1. *Phil.* 1. 6.

In election Christ is the basis and head thereof, *Eph.* 1. 4, 5. both in that he was designed by the Father as a Redeemer of the elect, 2 *Cor.* 5. 18. *Esa.* 12. 2. As also because that such so elected were given to Christ to be redeemed by him and to be brought unto glory. *Ioh.* 17. 6. and 10. 16. So that Christ is inrolled in the decree of election, not as a meritorious cause of it, nor as the foundation thereof, but as executing that decree, and the meritorious cause of grace and glory to be conferred upon the elect according to the decree of God.

Faith likewise, sanctification, good works and perseverance, are ingredients in the decree consequently, as means ordained to the end by that decree, but not antecedently, as the foundation or causes upon foresight whereof our election doth depend.

For if upon the foresight of our faith, or foreseeing who would believe, or embracing of the means, or continuance therein, our election should depend, then were it necessary that the same should be foreseen in us, either as those graces or works, wrought in us by our selves, and of our own innate strength, or else wrought in us onely by God, and of his grace and gift alone: If you' say they proceed as from our selves, as from the innate activity and choice of our own free-will, then have we whereof to boast, and then have we made our selves to differ from others, contrary to that of 1 *Cor.* 4. 7. for what maketh thee to differ from another, and what hast thou that thou didst not receive? now if thou didst receive it, what dost thou glory is if thou hadst not received it? But if we have received that grace from God, and that it be onely of his working in us to give us faith and repentance from dead works, &c. Then God hath decreed to give us those graces, which since they are infallible means unto salvation therefore they are to be drawn and derived from infallible election, wherin salvation is decreed unto us; for the further clearing wherof consult these places, *Matth.* 11. 25, 26. *Luke.* 12. 32. 1 *Tim.* 1. 9. *Rom.* 9. 11, 12. and 11. 5. *Eph.* 1. 4. *Rom.* 8. 29, *Ioh.* 15. 16. *Acts* 13. 48. 1 *Cor.* 7. 25. *Ioh.* 6. 37. and 8. 47. 2 *Tim.* 2. 19. *Matth.* 24. 24. 1 *Ioh.* 2. 19.

The last proposed is Reprobation, which is the eternal, Immutable, and most free decree of God, wherein a certain company

of men, conſidered in an alike lump and maſs of corruption and guilt with all others, he hath decreed to paſs them by and not to have mercy upon them, neither to confer on them the means tending to ſalvation, but leaving them in their ſin whereinto they had caſt themſelves, for the ſame ſin to condemn them, for the manifeſtation of his liberty, and juſtice, and power.

This reprobation (by a metonymy) is ſtyled in Scripture Hatred. *Rom.* 9. 13. *So the purpoſe of God, Rom.* 9.11, *that determined counſel of God, Acts* 2.23. *the good pleaſure of God, Mat.* 12. 25,26. *And the Reprobates are called veſſels of wrath fitted to deſtruction. Rom.* 9. 22. *men of old ordained to condemnation, diſobedient, whereunto they were appointed,* 1 *Pet.* 2. 8. *Appointed unto wrath,* 1 *Theſſ.* 5. 9. *wicked made for the day of evil, Pro.* 16. 4.

All which do argue, that God is the efficient cauſe of Reprobation, and that hell fire is prepared for ſuch Goats as well as for the Devil and his Angels, *Matth.* 25. 41. that God muſt be the efficient cauſe of Reprobation, as well as of election, appears in this, that as he elects (*i. e.*) decrees to ſave ſome, ſo likewiſe he decrees to Reprobate (*i. e.*) to paſs by and leave others, and not elect them, as *Matth.* 24. 40, 41. For elſe had not he fore-determined what to do with a great part of mankind, but to have left them to an uncertain event, which is unſuitable to his wiſdome.

Now the act of God in Reprobating may be diſtinguiſhed into a negative and privative act (*i. e.*) of not granting ſalvation, nor conferring means of ſalvation; and into an affirmative or poſitive act (*i. e.*) of inflicting damnation, and of blinding and hardening.

After both theſe waies the Scripture ſets forth Reprobation.

1 Negatively, *Mat.* 7. 23. and 25. 12. *I know you not. Joh.* 10. 26. *you are not of my ſheep. Joh.* 17. 19. *I pray not for the world. Matth.* 13. 11. *to them it is not given to know the myſteries of the kingdome of heaven:* 2 Affirmatively, *Rom.* 9. 13. *Eſau have I hated, Rom.* 9. 22. *veſſels of wrath fitted to deſtruction. Rom.* 9. 18. *whom he will he hardens. Joh.* 12. 39, 40. *They could not believe, becauſe he had blinded their eyes, and hardened their hearts.*

So that if it be demanded wherefore God when he ſaw all men in an alike condition, ſinners and children of wrath, Reprobated ſome (*i. e.*) did not elect them, or ſuffered not his face to ſhine on them, as he did on others, *viz.* thoſe which he did elect, no reaſon can be aſſigned for this, but the abſolute good pleaſure of his will.

But

But if it be demanded, why he doth not confer salvation on them, or glorifie their persons in heaven, but contrarily inflicts upon them eternal torments in hell, here the cause is assigned to be their own sinnes. *Matth.* 25. 41, 42. *Go ye cursed into everlasting fire, for I was hungry, &c.* and *Rom.* 6. 23. *the wages of sin is death.*

And therefore in the matter of Reprobation God is to be look upon partly as a sovereign, who hath the sole power and dominion over his creature, and partly as a Judge, who is righteous in all his waies and doth right to every man. As a sovereigne, and so according to his absolute power and liberty, dependent on his own will and accountable to none, it is lawful for him to do what he will with his own, &c.

Psal. 145. 17. *Gen.* 18. 25. *Mat.* 29. 15. *Rom.* 11, 32. 2 *Thess.* 1.6.

As a just Judge, and so he punisheth none but for sinne, *Rom.* 1 35.

And thus having drawn you a fair copy of election and Predestination, I am now at leisure to see what you will say to my first Argument, which in forme is this.

If the rise of our election be founded on the meer mercy and free grace of God, then it is not upon Gods foresight of mans embracing the means of salvation.

But it is founded in the meer mercy and free grace of God, therefore not upon the foresight of the embracing the means.

To which you frame this answer.

The first proposition or Major he saith is unquestionable, and that is all the proof that we have from him for it, saying, there is but one cause to produce the effect. The Minor he bringeth Scripture for the proof of it, the truth of which I do not question; the Scriptures are, *Deut.* 7. 7, 8. and 10. 15. *Matth.* 20. 15. *Luk.* 12. 32. *Rom.* 9. 11, 18, 21. *Eph.* 1. 5, 11. 2 *Tim.* 1.9.

The Minor it appears you give fair quarter to, and let it pass upon its parole. Tis the major you quarrel at, as having nothing to second it but this, saying that there is but one cause to produce the effect; and truly Sir, I believe that might have been unquestionable to any but you and your comrades, who do *nodum in scirpo quærere.* I had thought it might have past for unquestionable divinity, that God is so jealous a God that he will not communicate his glory to any other, and that if any act of Grace pass singly and solely from himself, that then no other creature could have been a copartner with him, and that if of grace, then not of works,

works, (which is nothing elſe but the embracing of the means.) And to that foundation (which was laid before all time) *other foundation can no man lay*, then that is laid, eſpecially in time. And that, as to the foreknowledge of God or his foreſight, God doth not foreſee any thing which he hath not decreed either efficaciouſly to do, or permit to be done. So that his foreknowledge ſhould reſt upon the decree, and at no hand to depend on the things to be done, but that all things depend upon that, and that God did ſee nothing in their cauſes, which he did not before ſee in his decree, theſe I thought had been unqueſtionable truths, till *Thomas Faſwel* calls them into queſtion, pretending that though grace may be of free and meer mercy, yet there may be a concurrence of mans actings in the embracing of the means.

And whence doth all this ariſe but from an embaſing of the Majeſty of God, by meaſuring his corn by your buſhel, *making his waies like our waies, and his thoughts like our thoughts?* Iſa. 55. 8, 9.

No Sir, I would have you go to ſchool and learn the vaſt difference between humane and divine knowledge; humane knowledge doth depend upon the exiſtence of things, and things are the meaſure thereof; but for divine knowledge, that is the meaſure of things, and things depend upon that, not that on them.

And certainly unleſs this be granted, the foundation of divine providence muſt needs come to wrack, God could not hold his prerogative royal of being the firſt cauſe of all things; yea ſecond cauſes would be made independent in many acts, yea conſequently in all: for how the ſecond cauſe could work, or be appointed to work without the concourſe of the firſt cauſe, it looks like *contradictio in objecto.*

Or how elſe could God certainly foreſee ſuch things to come to paſs, which are ſuppoſed onely to be foreſeen, and not withal to be provided for and preordained? For as the things are, ſo is the knowledge of the things, and that which hath not certain cauſes of futurition, cannot certainly be foreknown; for certainly to foreknow what is not certainly to come to paſs, is to have a knowledge of a thing, not as what it is, but as what it is not, and what will then become of Gods foreknowledge?

But whereto tends the deſigne of the adverſary? ſurely that an inlet may be made, and beds of roſes troden out, to introduce that great *Diana*, the liberty of the will, to chooſe or refuſe what ſhall

be presented to it, notwithstanding all prescience or decree and to make that a joynt-sharer with God, nay if not to have the greatest predominancy in the whole work of mans salvation so placing nature in the stead and room of grace: *but let God be true and all men lyars. For mine own sake, yea even for mine own sake will I do it, and I will not give my glory unto another*, Isa. 48. 12.

You double your alarm against my Major thus.

But notwithstanding he setteth such a strong guard upon his Major, saying it is unquestionable, yet I must needs question the mans meaning in the sequel or consequence of it, Then it is not upon Gods foresight of mans embracing the means of salvation.]

Non veniunt e pharetris ista sagitta tuis.

Answ. These notions were not darted out of a weavers shuttle.

Sir, you are too well known, then that any man can believe you that you can spit out Greek, and speak in a dream, of propositions Categorical, Hypothetical, antecedent, consequent, Major, Minor, sequel, &c. It was not the Serpent that spoke, but the Devil in the Serpent. *Doubtless you plough with another mans heifer.* Judg. 14. 18.

Not that I attribute any such excellency to the piece, for as it will appear, it is full gorged with abundance of falsities, incongruities, inconsistencies, that no profest Scholler might own it, and therefore what *Davus* soever it was that was your confederate, he thought it best to lie coucht under the shadow of your wing, and so make you his *Bellerophon*, his packhorse, to bear all his absurdities, shame and scorn; and so you must, for I know none else that will proceed as you do.

[Now if his meaning be that God doth not at all respect the embracing of the means of salvation, then it is by me denyed: for although mans believing, and obeying the Gospel, or embracing the means of salvation, be not to be accounted of as a motive, incentive, or a procuring ground or cause for which God elects men and women to eternal life, yet it hath been the good will and pleasure of our God, through his loving kindness and freeness of his grace, even when he was at liberty, and might have left mankind in that lost and perishing condition that mans sinne had brought him into, and have been just in so doing, but I say, it hath been his pleasure, when he was at liberty, to engage himself by purpose and decree, to elect, justifie and save all those men and women

women, that did or should in time embrace the means of salvation, which from before the foundation of the world he did intend to tender unto fallen mankind by his son Jesus Christ, and did not look at any thing that was in the creature, or should be acted by the creature, as any motive by which he was drawn thereunto; but the moving cause was the fountain of everlasting love that was in himself towards his poor perishing creature, freely to enter into an engagement, by purpose and decree, and from that purpose and decree, to make forth promises in the Scripture, that are, 1 *Cor.* 1. 20. yea and Amen in Christ Jesus, to the glory of God by us, that all sort or kind of people that do embrace the means of salvation, to wit, the free tenders of grace in the Gospel, and continue in the faith and way of Jesus with a single heart and humble mind to the end of their lives, *Matt.* 24. 13. *shall undoubtedly be saved:* and God can as soon cease to be, as that he should fail in making good these promises to that sort or kind of people aforesaid, because they flow from his purpose and decree which is unchangeable like unto himself, as I shall by the assistance of God, hereafter make appear in the following discourse.]

Here I will intreat the intelligent Reader considerately to take notice, how this merchant of rags endeavours to juggle with me, and by acting the Gypsies part, to play fast and loose with my first Argument; for howsoever it is by me affirmed, that Gods election is absolute in it self, irrespective and irrelative, as to the end, *viz.* salvation, to which there was no motive or incentive, whether of faith foreseen, or embracing of the means, or continuing therein, or any thing else; yet withal (as before hinted) I do maintain that the same God that determined of the end, did likewise decree unto such persons so elected fit and suitable means conducing to that end, *viz.* that he would send his Son to become a propitiation for them, that he would effectually call them by his Gospel, that he would give them faith to answer that call by believing, that he would justifie their persons and sanctifie their natures, and keep them by his power through faith unto salvation. *Answ.*

And whereas he writes, [although mans believing and obeying the Gospel, be not a motive, incentive, or procuring ground or cause, for which God elects *&c.*] who would not think here, but that this man meant plainely and honestly; but *una fraus semper via est sub amici fallere nomen*; for mark what follows:

[but it hath been the good will and pleasue of God to engage himself by purpose and decree, to elect, justifie and save all those men and women that did or should in time embrace the means of salvation.]

Answ. Here is his warping, for see how he fumbles together the decree it self of salvation, with the means for the execution of that decree, no waies distinguishing but confounding election with justification and embracing of the means.

It is very true, and it is a Gospel-declaration, that God will save all those that he doth justifie, *and who do embrace the means in sincerity and truth, Rom.* 8. 29. *Eph.* 6. 24. But if he prove out of any part of the Bible from *Genesis* to the *Revelation*, that God will elect all those that do or shall embrace the means of salvation, I will give him the cause, and cry *peccavi*: and it is to be marked, that we are about the point of election, and not of justification, and therefore all such proofs that speak onely of justification, and not specifically of election, are alien to the point.

For all the rest of his words, if the grant may gratify him, I will freely give him, *viz.* that all sorts of people that do embrace the means, to wit, the free tenders of grace in the Gospel, shall undoubtedly be saved. But whats this to the Argument of Election?

You further add [But if by these words, Then it is not upon Gods foresight of mens embracing the means, but onely that the embracing of the means is not a motive or moving cause for which God elects, then his Argument is true in every part of it; but I have some cause to except against the sequel of his major proposition, *viz.* then it is not upon Gods foresight of mens embracing the means; not so much in respect of any untruth I find in it, if his meaning be as aforesaid, but the exception that I make against it, is in respect of the terms of it, because it varieth from the position, not answering the expressions of it; for the position doth not say, that God elected men upon the foresight of their embracing the means, but the substance that is in it, is that God saw some men embracing the means those he elected; and therefore if it had answered to it, it should have spoken thus, Then God hath not elected those men which he saw embracing the means of salvation; and then it had been so palpably false, that it must needs have been denied without any further trouble; but as it is it may be a truth, and yet proves nothing in the position to be false.]

Sir

Sir, what need all theſe frothy words to waſt time and to ſpoile clean paper? you know my ſenſe is, that the embracing of the means is not a motive or moving cauſe for which God doth elect, and howſoever it is that you are aſhamed to outface ſo much clear light of the Scripture which confirms this truth, but that your pretence is, that you except againſt my Argument in reſpect of the terms of it, becauſe (as you ſay) it varieth from the Poſition, not anſwering the expreſſions of it:

The ſubſtance whereof is this, that God ſaw ſome men embracing the means, thoſe he elected. Therefore now I muſt deal plainly & roundly with you, and ſhall unkennel you our of yout fox-holes.

You know the Water-men on the *Thames* when they cry *Weſtward Hoe*, they have their faces Eaſtward; So whiles you here pretend againſt motives, incentives, or procuring cauſes of election, yet in very deed and truth, you are moſt mainly for them, as I ſhall, God aſſiſting me, make plainly to appear.

Sir, poſſible it is, that you may not dive into the bottom of this myſtery of Iniquity, nor foreſee at ſuch a diſtance as you are, into the depth of this deſign, and therefore may with the more confidence proteſt againſt, and utterly diſclaim all motives, incentives, or procuring grounds or cauſes why God elects any, but aſcribe all to the good pleaſure of his will, as in words you ſeem to aſſert.

But if we caſt a reflexe eye upon this Hereſie [I mean for eternal cauſes of election] as it was at firſt hatched by *Pelagius*, though ſhortly after it was cruſhed by a Councel, and next again revived in part by the Semipelagian Papiſts, and at laſt refined and put into a new garbe, by thoſe Interpolators, your correſpondents the *Arminians*, it will be very viſible to all conſiderate men, that howſoever in words you deny any moving cauſe in reſpect of election, yet ſo long as the ſubſtance thereof is contained in your Poſitions, and that you grant the force and virtue of a moving cauſe unto faith in reſpect of Gods electing, it muſt thence be concluded that you aſſert ſome moving cauſes, and

That faith is lookt upon by you as a moving cauſe will appear by theſe enſuing Argumens.

1. I know it will not be ſtood upon by you, nor any of your gang, that faith is a condition or qualification ſo lookt upon by God, as that without which he doth not elect, no (as we affirm) that to ſuch perſons ſo elected he decrees to give it, but (according

ding to you) that where he finds it (which is the sense of their foresight) there or those he will elect; and if thus, tell me in sober sadness, what difference can you make between a qualification or condition wherein God placeth his purpose and decree, and that which we call a moving cause.

2. In election you make believers the adequate object thereof, and faith is made the formal reason of this object; now this is a known axiome to those versed in these controversies, *Ratio formalis adæquati objecti semper est specificans causa illius habitus, potentiæ vel actus cujus est objectum.* That the formal reason of the adequate object is always a specifying cause of the habit, power, or act whereof it is the object. So a thing that is good, being apprehended by the intellect is the cause of willing, because it hath the reason of its formal object.

So after the same manner when you set down faith in respect of election as the formal reason of the object, and that (as you teach) God hath from without himself proper causes of willing, you can give no just reason why we may not say, that you make faith the cause of election.

3. This moreover I believe you wil not deny, that what place infidelity hath in the point of Reprobation, the like should faith have in the point of election (as being opposite species.) But (according to you) infidelity is not onely affirmed to be the cause of Reprobation, but the contrary doctrine is cryed down by you as most abominable, and therefore in election, should faith be the cause thereof.

4. If faith doth determine the will of God (being otherwise indifferent) to choose one rather then another, then it is a cause of election: But (according to you) faith hath this determining power, for (with you) besides faith and the embracing of the means nothing antecedes the decree of election which is not common to the non-elect, and nothing that is common doth determine; and therefore it is necessary, that the reason of the determination be placed in faith and embracing of the means; so that notwithstanding all your fair flourishes of denyal of motives, causes and incentives, I must needs conclude that you do (at least implicitly) assert faith foreseen in those that will believe is the motive cause and procuring ground of Gods electing any to salvation.

And thus I conceive my first Argument stands in its full strength

not

notwithstanding the assaults of your dudgeon dagger drawn against it: So that this may be enough to those who are wise to understand that which is good; and for others I shall sit down quietly upon *Solomons* account, *Prov.* 27. 22. *Though thou shouldest bray a fool in a morter with a pestle, yet will not his foolishness depart from him.*

But in the close of this you except against some of those portions of Scripture by me cited, saying [It is to be minded that the people spoken of in those Scriptures by him quoted out of *Deut.* 7. 7, 8. and 10. 15. are said in the first verse of the seventh Chapter, *to be a holy people unto the Lord their God*; and those people which are said at that time to be a holy people, and chosen to be a special people unto the Lord their God, above all the people that were upon the face of the earth, afterwards, for their murmuring against God, and tempting of him ten times, and not hearkening to his voice, were destroyed in the wilderness, and their carcasses fell in the wilderness through their unbelief: and doubtless, saith God, you shall not come into the land concerning which I sware to make you dwell therein, *Numb.* 14. 29, 30. and thus they came to know his breach of promise, *vers.* 34. See also *Heb.* 3. 16, 17, 18, 19.

Sir, this excursion of yours I imagine is intended upon another account, *viz.* to lay a stumbling-block in the Saints way that they may fall away from grace received: for in so far as I made use of them to prove that there was no external motive in the object, neither of holiness nor believing, for which God did set his love upon them to elect them, those places alledged will carry it clear enough.

And therefore to what you mind, that they are called, *ver.* 6. *a Holy people*: I hope you will distinguish of the holiness of a people.

There is first, an external and federal holiness, and this they had by circumcision, outward profession, and as being visible covenanters.

Secondly, Internal and real holiness, wrought onely by the finger of God, in changing of their natures, and making of them new creatures: tis the first that is here meant, and not the second.

And whereas you write (that these people which are here called a holy people fell in the wilderness through unbelief) Sir,

I muſt tell you, that I do not take you to be ſo excellent at Chronography, as to make it appear, that they were theſe numerical people here ſpoken of, that ſo fell in the wilderneſs. But admit they were, it is ſaid, their carcaſſes fell in the wilderneſs, (*i. e.*) they died in the wilderneſs; but what followes hence? did they all therefore fall into hell? *Abſit*, God forbid that any one ſhould make ſuch a deſperate concluſion.

See 1 Cor. 10. 5. with many God not well pleaſed.

But youl'e ſay, they fell through unbelief, yet I muſt tell you that though they wanted that hiſtorical faith in not believing the relacions of the ſearchers of the land of Canaan, yet they might have a ſaving and juſtifying faith in believing Chriſt ſhould be crucifyed for them, notwithſtanding what is here or can be alledged to the contrary.

See 1 Cor. 10.4. they drank of that ſpiritual rock and that rock was Chriſt.

But why you ſet theſe words [and thus they came to know his breach of promiſe] in words at length and not in figures, I am unwilling to deliver my thoughts; But do you think that God is a man that he ſhould lye, or as the ſon of man, that he ſhould repent? hath he ſaid, and ſhall he not do it; or hath he ſpoken, and ſhall he not make it good? no, his counſel ſhall ſtand, and he will do all his pleaſure.

Numb. 23. 19.

Iſa. 46. 10.

But this is ſpoken by an Anthropopathy, bringing in God to do after the manner of men, for our weak capacities.

For the temporal promiſes of God are but conditions, as *2 Chron.* 15.2. The Lord is with you while you be with him: and if you ſeek him he will be found of you, but if you forſake him, he will forſake you.

2 Chron. 15. 2.

God had promiſed them, ſworne to them, that they ſhould enter into Canaan, but they brought up an evil report concerning that land, they murmured againſt God, who hereupon told them, that they ſhould not come into that land, but wander fourty years in the wilderneſs, till their carcaſſes were waſted, and ſo they ſhould know his breach of promiſe, or altering his purpoſe (as the margin hath it.) Had they made good their promiſe he would have made good his promiſe, but becauſe they brake with him in ſinning, he brake with them in puniſhing, and ſo here was exact juſtice, *lex talionis*. The like we have *Ezek.* 16. 59. I will even deal with thee as thou haſt done, which haſt deſpiſed the oath in breaking the covenant.

Having ſet this buttreſs to my firſt Argument, and throughly fortified it againſt all your crooked engines, I am now ready to attend

tend to what you have to say against my second argument, which is this.

If the Patriarch *Iacob* was elected meerly out of Grace, without any respect had to any of his faith, works, or use of means, then all others are likewise so elected, for there is the one alike motive for the election of all as of one.

But *Iacob* was elected meerly out of the good will of God, without any respect had to faith, works, or use of means, at least for the moving of God to elect him: Therefore all others are so elected.

Whereto you begin thus to answer, First, I cannot but mind those words that fall from his pen in the close of his argument, at least, saith he, for the moving of God to elect him; certainly either it was his mind to give out something, as though the position had said that mens faith, works, and use of means did move God to elect, then when the word *work;* was not there at all; for had it been in it without an explanation of it, I should not have vindicated the position, but as it is, I must maintain the truth of it against all opposers whatsoever, neither is there any thing in it as that faith, or use of means doth move God to the electing of any men, or else surely his heart smote him, or his own conscience did accuse him, that he had excluded the use of means wholly in the electing of men to life and salvation, as if God had no respect to it upon any account whatsoever, and yet should take pay for preaching, as if it were a thing of great worth upon that account.

Answ. Sir, by your last I hoped to have found you somewhat conformable to the rules of Schools, and to have denyed some one proposition for matter, or the whole for forme; but instead thereof you fall into a rambling discourse without either art or wit, so that I am forced to follow you in your wildgoose-chace, though it be somewhat immethodical.

And I now shall tell you this, that these words (for the moving of God to elect him) did neither casually nor by check of conscience drop from my pen, but very considerately, for the better illustration of the sense of the Argument; and therefore whatsoever your disclaimer is, as that nothing is implied in the position, whence to conclude your admitting of external motives in the object, by way of condition, qualification, or thing prerequisite for, or according to which God doth elect, and thereby become a motive or incentive for Gods electing, and so not singly and simply

ply his bare and meer good pleasure. Yet as I have by seven arguments made to appear in the defence of the former Argument, that in reality of truth (according to you) faith, embracing of the means, &c. are concauses or incentives for God to elect.

And why you should grumble (as in this and several times after you do) that I insert works, with faith, and use of means in my argument, I know no cogent reason you can have for it; for as for works (whereby I mean a conformable walking according to Heb. 11. 6. the mind and will of Iesus Christ) they being *via regni*, they are Heb. 12. 14. every way as necessary unto salvation as faith it self is: for as without faith it is impossible to please God; so without holiness no man shall see the Lord.

And therefore that I yoke the Papist with the Anabaptist, I shall only say, friend I do thee no wrong, *tolle quod tuum est et vade*, Matth. 20. 13, 14. for ought I see you are no holier then they; their foreseen works carrie as much colour of truth as your foreseen faith, and both alike, both of them necessary, and concurrent to salvation, but both of them and all things else (out of God) excluded from election, his alone will and good pleasure being the sole rise and fountain why any is elected, and yet as God doth elect unto glory and salvation as the end, so he doth elect unto grace, unto faith, unto good works, as the way and means conducing to that end.

You second what you have begun, and say [that the Patriarch *Iacob*, and all others that are elect, are elected meerly of grace without any respect had to their works, if it be meant meerly the works of the Law; but that *Iacob*, or any other man or woman whatsoever is elected without any respect had to faith or use of means I do deny.]

This to me seems a bold attempt, and a plain contradiction, that any thing should be meerly (*i. e.*) solely and singly of grace, and yet with a respect had to faith and use of means. If the Apostles Argument be good, *Rom.* 11. 6. If of grace then not of works, because grace excludes all other things besides it self, if it be meerly grace then certainly it must be as concluding here, if of grace then not from any respect had to faith or use of means (which last in plain English is nothing else but good works) which God hath ordained that we should walk in them, *Eph.* 2. 10. That same grace excluding all other things besides, as to the decree it self of election, Though I alwaies did and shall affirm, that the same gracious God, that so freely, without any respect had to any thing

thing in thoſe he did elect, did decree to ſave them; So he did decree to ſave them by faith in his Son, and through good works to bring them to glory.

The next thing you endeavour, is to commit a rape upon *Rom.* 9. and to deflowre the purity of that Scripture, by your falſe gloſs upon it, which you dictate thus.

[For the Scripture in *Rom.* 9. 11. which is that which he bringeth to prove his Argument, proveth no ſuch thing, but the contrary; for although it was ſaid to *Rebecca* before the children were yet borne, neither having done any good or evil, that the purpoſe of God according to election might ſtand, not of works, but of him that calleth, yet there is nothing at all about excluding faith or uſe of means; for the Apoſtles drift in that very text is, to exclude the works of the law that the Jews would dwell upon for juſtification, that ſo he might ſet up faith in the room and place thereof, which I ſhall have occaſion to ſpeak of hereafter: In the mean while, conſider, that *Paul* is ſo far from confuſion in putting faith, works, and uſe of means altogether, and ſhutting them all out of doors together, as having no place at all in that great and weighty work of our election to eternal life, as this *Babylonian* doth, that on the contrary, he in beating down the works of the law, and caſting it out from having any place at all in that thing, *viz.* the election or juſtification of perſons in the ſight of God to eternal life, doth in the 9th of the *Romans*, together with many other ſayings by him recorded in that Epiſtle, and other of the Epiſtles written to the Churches of the Saints, endeavour to ſet up faith, and the uſe of means that is leading thereunto in the ſame things]

The reſult of all this nothing amounts onely to this, that the Apoſtle in that chapter his intended ſcope is to exclude works, and to entertain faith in the ſtead thereof. But truly Sir, I am very jealous, or confident rather, that if you were well canvaſt about it, that whiles you undertake to be a teacher of others, yet you underſtand not what you ſay, or whereof you affirm. *Anſw.* 1 Tim. 1. 7

For this I ſo poſitively affirm, that as all works are not excluded from a juſtified perſon, they being for neceſſary uſes, *Tit.* 3. 14 Chriſt not coming to deſtroy the law but to fulfill it, and to caſt down the merit of our works, and to declare that they could have no juſtification by them, as being weak through the fleſh. Matth. 5. 17. Rom. 8. 3.

So neither is faith uſhered in by *Paul* here in the room (as

you phrasifie it) of works, as by the excellency thereof it could justifie us before God,) much less be any waies instrumental to our election, as this Athenian babler seems to innovate.

For whereas you contradistinguish the Law of faith (spoken of under that term, 1 *Thess.* 1.3. and 2 *Thess.* 1. 11.) to the law of works.

You must know that the Gospel is called a law of faith, because the promise of Grace in Christ is propounded with Commandement that men believe it: But now we deny that faith justifies us, as it is a work which we performe in obedience to this law; It justifies us onely, as the condition required of us, and as an instrument of embracing Christs righteousnes; no Sir, it is not the τὸ *credere* or the act of believing that hath any such efficacy, for so it is a work of our own, and so as much turned out of doors, as any other of our good works, Our believing being impure and but in part; Lord I believe, help mine unbelief, and so altogether unable to justifie, for that must be done by a perfect righteousnes. But whatsoever is here or any where else in Scripture spoken to the advance and honour of faith is to be understood of faith objectively (*i. e.*) Christ believed on by faith, that doth supply to our perfect justification, when all the merits of our Righteousnes are but as filthy raggs, yea dung and loss compared with Christ.

Isa 64. 6. Phil. 3. 8.

So that it is not properly faith, that is, a believers evangelical Righteousnes, whereby he is justified, but Christ set up as the brazen serpent, and laid hold on by faith the souls organ and hand, to receive him that is our Righteousnes, *Ier.* 23. 6. *the Lord our Righteousnes.* and 1 *Cor.* 1. 30. Christ is made to us wisdome, Righteousnes.

But that I may more clearly rescue this eminent portion of Scripture out of such foule fingers who lay violence upon it, and by their tricks of legerdemain make a *Babylonish* confusion of election, with justification, as this jugler doth here, and all along as you shall find, forcing upon election that which is peculiar to Justification, not distinguishing the decree of election from justification, which is onely the means for the execution of the decree; the ordinary slur that this society of people would put upon us. I shall by the assistance of Gods Spirit, give you the genuine scope and sense of the Apostle in this Chapter.

In the former Chapter the Apostle had been treating of Justification

fication, in these three next Chapters he treats of Predestination, but this is occasioned by way of Anticipation. For against the Doctrine of Justification it might be objected; If the Doctrine of Justification by faith alone were true, then it would be received by the Jewish nation: But the Jews disclaim that Doctrine, at least the greatest part of them, (*ergo*) it cannot be true.

The first Proposition the Apostle denies, and answers to the reason of it, teaching that not all the Jews are to be accounted the people of God, who are partakers of the outward promises, but onely those who do believe the promises of grace; and that whereas they are but few that do believe, and that most of the Jews do not believe, this doth wholly rest on the secret will and Predestination of God, who hath elected some unto salvation for the manifestation of his mercy, and hath not elected or reprobated others, according to his unfathomable justice.

Upon which Reprobation did depend the rejection of the greatest part of the Jews of that time, and the calling of the Gentiles in their stead. This is the general scope of this Chapter.

Now because a doctrine of this nature must needs be a stumbling-block of offence unto the Jews, therefore in the five first verses he insinuates into their good opinion, intimating his tenderest bosome-love unto them, and extols them for many prerogatives wherein they did outstrip other nations: and yet withall he expresseth his sorrow when he considers that they were rejected of God and appointed to destruction.

In the six and seventh verses he meets with an objection which in substance was thus, *If the Jews be rejected, then the Covenant that God made with Abraham and his seed is of no effect.*

But this is not so, (*ergo*) not the other.

The Apostle here denies the sequel of the Major Proposition, and renders a reason of such his denial, by a distinction of a double sort of the children of *Abraham*, *viz.* 1. Children of the flesh. 2. Children of the Promise; and thence informs them, that the Covenant doth properly belong to the children of the Promise, (*i. e.*) to the elect Jews. Therefore howsoever the children of the flesh for the most part of them be rejected, yet the Covenant of God remains sure and firm towards the children of the Promise, (*i. e.*) towards the elect Jews. This distinction he confirms by a special example of the two sons of *Abraham*, viz. *Ismael* and *Isaac*, whereof the first was onely a son according to the

the flesh (*i. e.*) begotten carnally of *Abraham* and *Hagar*, the other was a son of promise (*i. e.*) by virtue of the Promise begotten by *Abraham*, on *Sarah*. Now the Covenant of God did onely appertain unto *Isaac*, and the rest of the sons of Promise (*i. e.*) the elect prefigured by him, which the Apostle proves by the testimony of God himself, *Gen.* 21. 12.

Now from this special example of *Isaac*, in *ver.* 8, 9. The Apostle gathers a general Doctrine, to wit, that the promise of Grace made unto *Abraham*, did belong onely to the elect, which he calls children of the Promise, because as *Isaac* by virtue of the Promise was begotten of *Abraham* and *Sarah*: so the elect (in which number *Isaac* was) are new begotten through the power of the holy Ghost, by the promise of the Gospel, and of singular Grace and mercy are adopted to be the sons of God. And that *Isaac* was a son of promise (*i. e.*) begotten by virtue of the Promise, he proves by the testimony of *Moses*, *Gen.* 18. 10.

Again, to the confirmation of the former distinction of the two-fold filiation, he produceth another example of two brethren, *Esau* and *Iacob*, who though they were both of them begotten by *Isaac*, and of the same mother *Rebecca*, and at one time, and the same birth; and that *Esau* had the priviledge of *primogeniture*, yet *Esau* was rejected of God, and *Iacob* was accepted and admitted, and that before they were born, and therefore had done neither good nor evil: this example the Apostle adjoynes unto the former as by a line of gradation, as more efficaciously corroborating his intended purpose, *viz.* that the promise of Grace doth not indifferently and equally belong to all the children of *Abraham*, but onely to the elect.

For in the former example of *Ismael* and *Isaac*, the Jews might except against it, thus, that *Ismael* was deservedly rejected, because he was not born of *Abrahams* lawful wife *Sarah*, but of the handmaid *Hagar*; but that they, *viz.* the Jews, were by lineal descent the undoubted posterity of *Isaac*, the lawful Heir of *Abraham* and *Sarah*. Therefore the Apostle shewed that the Promise of Grace doth yet neither belong to all the children of *Isaac*, for that *Esau* was rejected, the brother of *Iacob*, one copulation, one conception, one birth; and if any precedency, that falls to *Esaus* share, for that he was the first-born.

The Argument which the Apostle useth, looks thus.

If the promise of grace, (*viz.* I will be the God of thee and of thy

thy seed) should promise adoption or filiation to all the children of *Abraham* and *Isaac*, it should equally appertain to *Esau* as well as *Iacob*: the reason is, because in all things there is a parity, one father, one mother, one birth, and to boot, *Esau* the first-born. Therefore the promise did not belong to *Esau*, but onely to *Iacob*, and this he proves by two texts of Scripture. Therefore the promise of Grace doth not promise (as the Jews falsely thought) adoption and eternal life to all and every mothers son of the Jews begotten after the flesh either by *Abraham* or *Isaac*, and therefore God is no covenant-breaker, if he do reject the stubborn and unbelieving Jews.

Neither could the Jew alledge against this, that *Esau* was a prophane person, and behaved himself ill, therefore was deservedly rejected, and on the contrary, that *Iacob* was godly and religious, and therefore was he accepted and adopted, and from whom they derived their Pedigree.

The Apostle likewise overturnes this objection, and teacheth, that there was a discovery of the purpose of God concerning them both, even then when they had done neither good nor evil, yea even before they were born. Yea and least they might object, that this the Lords purpose did arise from a foresight of their works, the Apostle clearely rejecteth this, and denies that it was of works, or for their works that the one was adopted and the other was rejected; but affirms the contrary, that both the adoption of the one, and rejection of the other, did singly and simply flow from the purpose and counsel of God; which he confirms by the testimony of God himself out of *Mal.* 1. 2, 3.

In the 14. 15. 16. 17. and 18. verses: Here is another objection, that if the Lord deal so unequally with persons so suited in an equal rank as *Iacob* and *Esau*, in loving one and hating another, then God seems to be unjust. But the Apostle looks upon the consequence as no less then blasphemy, *ver.* 14. and afterwards demonstrates this denial of the consequence, *ver.* 15, &c. and therefore the Apostle teacheth that though God seem to deal unequally with persons in an equall consideration, yet he still continues just; and for proof hereof adduceth this reason, The Lord hath a most free power of doing, not bound, (as he is a Soveraign) *and therfore hath mercy on whom he will have mercy, and whom he will, he hardens*: either of which parts he proves by several Scriptures; that for *mercy*, *v.* 15, 16. that of *Hardening*, *v.* 17. but both are contracted and concluded *verse* 18. Yet

Yet *ver.* 16. as a consectary from the testimony of *Moses* which he had produced to answer the objection, he makes the conclusion of the principal question, *viz.* on what doth depend the salvation of man, which he resolves thus, that mans salvation doth not depend on his own free-will or endeavour (which before he had demonstrated by that notable example of *Iacob*) but singly and solely and onely on the free mercy and grace of God.

For the rest of this Chapter, I shall suspend till I meet my Gentleman, undertaking to paraphrase upon this chapter, beginning at *ver.* 19. and therefore *Hac sufficient pro nunc.*

So that this being the genuine scope of the Apostle in this Chapter, any one may see whether faith, works, or the embracing of the means have any the least stroke in, or be at all considerable by God, in the great work of his election of any to salvation, as this man would have it.

But you proceed thus, [yea in that very ninth of the *Romans*, sheweth cleerely and plainly in the conclusion of all, what he saith in the former part of the chapter, setting down these very wordes in the 30, 31, and 32. *ver. What shall we say then, that the Gentiles which followed not after righteousnes, have attained to righteousnes, even the righteousnes which is of faith: but Israel which followed after the law of righteousnes, hath not attained to the law of righteousnes? Wherefore? because they sought it not by faith, but as it were by the law, for they stumbled at the stumbling-stone.*

Answ. In this close the Apostle anticipates another objection, that whereas God hath called the Gentiles, and rejected the greatest part of the Jews, what shall we say then? q. d. shall we accuse God of injustice, as who hath called the Gentiles which followed not after righteousnes, and hath on the contrary rejected the Jews which followed after righteousnes? The Apostle answers, that although the Gentiles did not follow after righteousnes, yet they have attained to the law of righteousnes, because they believed in Christ: and on the contrary, that the Jews, though they followed after righteousnes, yet they have not attained unto righteousnes, because they believe not in Christ, but seek justification by their own works; and together with this, he sets forth the cause why they believed not in Christ, because they were offended with, or at him, at which offence of theirs, lest believers should be offended, he declares that that of old was declared by the Prophet *Isa.* 8. 14. and 28. 16.

You

You hold on at the same rate as you have begun thus, and in *chap.* 3. where he wholly excludeth the deeds of the law in the business of justification, saying *v.* 20. *Therefore by the deeds of the law shall no flesh living be justified in his sight, for by the Law is the knowledge of sin*; but sheweth that faith is for another end and use, in the following verses: and then in making enquirie in the 27. *ver. Where is boasting then? it is*, saith Paul, *excluded: By what Law? of works? Nay: but by the law of faith.* In which words of the Apostle it is clear, that faith and the deeds of the law are different, and the law of works and the law of faith have different ends, and as he concludes in *ver.* 20. *that by the deeds of the law shall no flesh be justified in the sight of God*: So in *ver.* 28. he makes that a sure ground, *by which he certainly concludeth, that a man is justified by faith without the deeds of the law.* And so also in *chap.* 4. 5. *But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is accounted to him for righteousness.* And so preferring faith, or shewing that as faith was counted to *Abraham* for righteousness, so faith is counted to all that believe for righteousness; *and the promise that he should be the heir of the world, was not to Abraham, or to his seed through the law, but through the righteousness of faith.* ver. 13. *For if they which are of the law be heirs, faith is made void, and the promise made of none effect.* ver. 14. *Because the law worketh wrath: for where no law is there is no transgression.* ver. 15. and then concludes again in *ver.* 16. That in regard, *That to be justified in the sight of God, or to be the heir of the world, was not through the law, nor of the law, nor by the deeds of the law, therefore saith he it is of faith, that it might be by grace, to the end that the promise might be sure to all the seed.* See also *chap.* 5. 1, 2.]

What need was there of all this parcel of impertinent words, quite besides the business in hand? we are upon the point of election, and all this is about justification. *Answ.*

Let me for hereafter give you this for a Motto, *Horace*, remember what you are about.

I do readily acknowledge that there are different ends of the law and of faith, the most exact and strictest observers of the law could never obtain perfection thence, *The law made nothing perfect: The sacrifices that they offered from year to year could not make the comers thereunto perfect.* Heb. 7. 19. Heb. 10. 1. There was an impotency and beggarliness in the observances of the Law to justifie their persons and

make them accepted of God: and truly Sir, so is faith, so far as it is
Cor. ours, *our graces are all imperfect, we know but in part*: our faith is mixt with some doubtings hence, *Lord I believe, help mine unbelief, O Lord increase our faith*, for we are of little faith.

Nay were any the best of men, nay, or of all the men in the world, their graces put all in a lump together, the excellency of all those graces, of all those persons could not amount unto such a value, as to justifie any one person, and render him acceptable to God.

Eph. But when Christ is received by faith, his merit, mediation, and intercession, presents them to God the Father, *holy and without blemish*, they are complete in Christ. *Col.* 1. 28. and 2. 10. and 4. 12. *Even by those ornaments he hath put on them*, Ezek. 16. 14.

Tis Christ who is our Passover, our peace, our propitiation, our righteousness, our justifier, that reconciles God and man together.

Faith of it self is but a creature, and hath no such omnipotency; and though it be an uniting and an excellent Grace, yet it is a gift wrought in us by the immediate finger of God, and not of our own strength; yea it is a part of the purchase of Jesus Christ, merited by his death and passion, *and he gives it to those sheep that little flock which were given to him of the father, and those sheep he knows by name*, Joh. 10. 3. 27. and 13. 18.

You draw near to a conclusion and say, [so that we may see, that although election to life and salvation, and to be justified in the sight of God, be not of the law, nor through the law, nor by the deeds of the law, nor yet for faith, and yet it is by faith, and through faith, and in believing, and no where said to be without it, by which it doth appeare, that the putting off faith and works, and the use of means altogether, and to say, that God had no more respect to faith, and the use of the means of salvation, then he had to the works of the law, in electing and justifying persons in his sight to eternal life, is a mistake at least, if it amount not to an error.

Answ. Sir, abate me but two words, in all this and that before, *viz.* election and electing, and He freely give you (without begging) all the rest.

But truly Sir, this is no fair play, especially in divine things, this trajection and slipping from one species of a matter to another,

so

so unworthily to foist in (to give it no harsher a term) the word election, as though those places before quoted by you had spoken to it, when there is not one word mentioned that looks that way, but onely speaks of Justification; all which as to that I give you *gratis*: deal more faithfully hereafter with your over-credulous learners and readers.

And now you conclude what you have to say against this Argument, thus.

[For if God respect not faith, and use of means in the electing of men and women to life and salvation, then shew by plain Scripture-proof if you can, what it is that he respects, for we have learned already that he respecteth not persons, *Acts* 10. 34. *Rom.* 2. 11. 1 *Pet.* 17. 1. *Col.* 3. 25.]

Answ. Why Sir, I have often inculcated, that in election the Lord ultimately consults his own glory, and that there is no external condition or qualification in the object, that he hath any such respect unto, as that because thereof he doth elect, yea nothing besides the manifestation of his infinitely rich mercy (and to his glory) in extending it to such undeserving creatures, who had willingly lost themselves, and were irrecoverably miserable, that so his name might be had in honour all the world over, *Eph.* 1. 6. *to the praise of the glory of his Grace, &c. Rom.* 9. 23. and 11. 35, 36. 1 *Pet.* 2. 9.

But whereas you say [God respecteth not persons] tis falsely alledged as from those places, and you deal in this as the accuser of the Brethren, the Devil did with Christ in citing *Psal.* 19. 12. Mar. 4. 6. He curtails the words, and so do you, for look on all those Texts by you mentioned, and whereas you say he respects not persons, the Scripture hath it, he is not a respecter of persons, or not an accepter of the face of any man, for προσωπον doth properly signifie the face, and tis the usual phrase of the Scripture, to accept the face of any one (*i. e.*) to do any thing in the favour of another, upon a consideration had of the external adjuncts of such which are obvious to the eyes, and render him worthy of commendation. See *Lev.* 19. 15. *Deut.* 10. 17. 1 *Sam.* 25. 35. 2 *Kings* 3. 14. *Prov.* 6. 35. and 18. 5. The sense of all which is, that God takes no account or reckoning of a person in regard of any outward quality whereby he may be moved to do him good before another, nor of the unworthiness of any person whereby he may be moved to punish him rather then another.

And I pray Sir, tel me now sadly, what you have gotten by your own quotations, whether your own sword be not thrust into your own bowels, and whether I have not beaten you with your own weapons. And thus (through your own provocation) having gored your sides deeper, by establishing of the strength of my second Argument, I shall put to my hand (through Christ that strengthens me) to emancipate my third Argument from that captivity you keep it under, through the mist of darkness you eclipse it with, by your slubbering exceptions. My Argument is;

If the decree of election be absolute without any respect had to faith, works, or use of means, then God did not elect upon the foresight of the embracing of the means.

But the decree of election is absolute &c. Therefore. See for proof, *Rom.* 9. 11. *Rom.* 11. 5, 6, 7. *Eph.* 1. 4. to 11. *Mat.* 10. 16. and 22. 14. To which you answer [that the decree of election is absolute, without any respect had to the works of the Law: for we shall ground upon *Pauls* conclusion, *Rom.* 3. 28. therefore we conclude that a man is justified by faith, without the deeds of the law; for he that believeth on him that justifieth the ungodly, and continueth in that faith, shall absolutely be saved, and he that is absolutely justified and saved, must needs be absolutely elected. For that sort or kind of people that are called and accounted believers in his Son, and endure to the end, or remain faithful unto death, shall absolutely be saved, *Math.* 24. 13. and have the crown of life, *Rev.* 2. 10. For as I have before shewed, the promises flow from the decree of election, which is absolute like God himself, that cannot change, and all that sort of people before spoken of, are concerned in it, and not one of them shall ever be excluded from it; but it is not of persons simply considered, as distinct from those qualifications before spoken of, as hath been already sufficiently proved.

Answ. Here again no man can be ascertained either what you affirme or do deny, for *Dirnit, edificat, mutat quadrata rotundis*, that which you build with one hand, you pul down quickly with another.

First, you grant the decree of election to be absolute without respect had to works, and for a reason of such your confession alledge *Rom.* 3. 28. Therefore we conclude &c. And I must tell you Sir, we are not acquainted with such sorry waies of proving that which we assert, we are upon a business of election, and your proof is from matter of justification. Sir, remember how you are

upon

upon the publique stage, and by this your Printing you have exposed your self to the censure of all the men in *England* that have either eyes to see, or ears to hear, and that you are not now at *Cuckolds-pit*, dictating it there to your *Cariders*.

But if you think to mend the matter by saying such are absolutely justified and saved, and therefore they are absolutely elected, I say the consequence follows on the other hand, they are absolutely elected, and therefore they are or shall be absolutely justified and saved, because that Justification and so salvation, transient works of God in time, flow from the absoluteness, certainty and immutability of Gods immanent and eternal decree of election which was before all time, as an effect following its cause, as you seem your self to confess, saying, The promises flow from the decree of election, which is absolute as God himself that cannot change] and so much for your building up.

Now for your pulling down [But it is not of persons simply considered, as Persons distinct from those Qualifications.

See now, whether this doth not quite destroy what before you granted. That thing is said to be absolute which is *ab alio solutum, pure, Inconditional*, not depending on another; but if you will have election to be conditional, respective and relative to faith or believing, and use of means, then you utterly hurle down the absoluteness of Gods election, it ceases further to be absolute, then when it depends singly and solely on the good pleasure of his will which is his decree, without respect had to any external motive; and where you have proved any such qualifications as essentials to election, read it he that can, for no such thing is to be found in these your papers. *Answ.*

You sent up this bundle of exceptions after this manner [neither do the Scriptures by him brought prove any such thing, for although the Scriptures do exclude the works of the law wholly in that thing, as hath been already granted; yet they afford us not one word to prove that faith, and the use of the means of salvation should be cast out with it; for he may as well say, That because *Ismael* was cast out of *Abrahams* house or family, therefore *Isaac* must be cast out also, as to say, that because the works of the law, or deeds of the law, in the business of election, justification, and salvation of the sons of men is cast out, therefore must faith & the use of the means of salvation be cast out also.

Let those Scriptures by me alledged be exactly scand, and see whether *Answ.*

whether that with works, all other external motives, be not alike cast out of doors, from having the least stroke, either as active or passive in the matter of election, and that the disparity and discrimination which is made by electing of me rather then another doth not rest in any prevision or foresight of any condition or qualification to be found in the object, either of faith or embracing of the means, or of any preparation or disposition thereunto, but solely in the bosome of the God of heaven, who according to the counsel of his own will, from all eternity, differenceth one person from another, *Iacob* from *Esau*, decreeing and destinating both unto glory as the end, and likewise unto saving grace as the means conducing to that end.

For if besides the act of God thus specifying or distinguishing, man should have any stroke, as that through his own strength or acting at all, as to his own being decreed to salvation, then a man had whereof to boast, then might he sacrifice to his own net, and burn incense to his own drag, then man had made himself to differ, and he had that which he never had received.

Ephes. 2. 9
Hab. 1. 16.
1 Cor. 4. 7.

And if those former Scriptures by me alledged seem not to you of full weight, take these following to the bargain, which doubtless will make it good measure, pressed down, shaken together and running over.

Luk. 6. 38

First, as to the exclusion of all creature-interests, besides the alone will of God which is his decree of election, *Mat.* 11. 25. *Luke* 12. 31.

Secondly, as to the confirming of this grant *ad numerum numeratum*, as to a set, definite, and known number, *The Lord knoweth who are his.* 2 *Tim.* 2. 19. *he knows whom he hath chosen, Ioh.* 13. 18. *he knows his sheep, Ioh.* 10. 27. *yea he knows them by name, Ioh.* 10. 3. *their names are written in heaven, Luk.* 10. 20. *yea in the spirits book, Rev.* 13. 8. *even in the book of life, Phil.* 4. 3. *Rev.* 21. 12.

So that having discharged this Argument likewise from the burden you cast upon it by your crude exceptions, I am now at liberty to come to the relief of

My fourth Argument, which is this.

If faith and works be the fruits and effects of election, then they are no waies causes of it for which God should elect.

But they are fruits and effects, *Act.* 13. 48. *as many as were ordained to life believed, Eph.* 2. 4, 7, 8, 9, 16.

To which you answer. First,

[First, See here what ado the man makes with works and causes, as the position never mentioneth.]

Sir, that I inserted *works* into any of my Arguments, I have given the reason thereof in my defence of my second Argument, to wit for the avoiding of vain Tautologies I must refer the Reader; and as to causes, to my first Argument: and though it be true that *totidem verbis*, causes are not expresst in the position, yet by an unavoydable consequence they are implied; and therefore if the man had holden fast the forme of sound words, and consented to wholesome words, even the words of our Lord Jesus Christ, and to the Doctrine which is according to Godliness, much of this contest would have been spared. The holy Scriptures, and this mans learned writings were not calculated for the same meridian, they will not easily suite for one hemisphere: where find you in all the holy writings such a style as this, especially as to matter of election [God saw some men embracing the means, and those he elected] I have not found the like in Scripture, whatsoever this man hath done in his rarer observations: but sure I believe he laid it purposely as a gin to catch woodcocks; no Sir, when you set forth any doctrinal truth, by way of a position, you ought to keep as close to a Scripture-phrase as possibly the subject matter will bear. *Answ.* 2 Tim. 1. 13. 1 Tim. 6. 3

Secondly, you answer by way of a demand [what ground he hath to say that faith and works be the fruits and effects of election, except it be this, that because election goeth before, and faith and works follow after? and by that way of reasoning he may as well say, that *Abels* death was the effect of *Cains* birth, and that may be accounted the cause of it: but yet *Cains* being born had not effected it, if he had not afterwards rose up against him and slew him, and so he came to his death, it being effected by that means: so likewise notwithstanding the Decree of election was before man had any being, yet *faith cometh by hearing, and hearing by the word of God, Rom.* 10. 17. as a means appointed by God for the effecting of it, that so men might fall under the decree of salvation that is appointed by God to be the portion of believers, from before the foundation of the world.]

I shall return upon you in our Saviours language; *Out of thine own mouth will I judge thee thou wicked servant.* *Answ.* Luk. 19. 22.

But even now did you consent Promises did flow from the decree of election, and yet though we had not *reum confitentem*,

we

we are not so barren and empty of solid grounds for what we
Ephes. 1, 3 or do affirm, *that all those spiritual blessings in heavenly places*, th
a believer from first to last is made partaker of, they all flow un
us and are conferred on us as fruits and effects of election, *Ro*
11. 7. election hath obtained it; that Christ was given of th
Father, that he was incarnate, crucified, dead, raised from dea
to life, that he ascended up on high, and that now he sits on God
right hand, and acteth now daily as an intercessor, all these flow
from election, *Gal.* 4. 4. 1 *Pet.* 1. 20. *Luk*, 24. 26. *Phil.* 2. 6.
&c. That any are effectually called according to purpose, tis the
effect of election, *Rom.* 8. 28. and *ver.* 23. 24, &c. Justification
is from election, 8. 30, &c. Sanctification from election, *Rom.* 6.
22. Your fruit unto holiness, *Ephes.* 1. 4. Chosen that we should
be holy: All which Graces and priviledges as they are fruits and
effects of election, so are they all of them, in their several stations
and relations, causes of salvation; and every antecedent grace is
a cause of its consequent grace, and the salvation of the elect,
which is their consummate Glorification, is the common effect,
both of the first cause, as of all the intermediate and secondary
causes.

At last you bid defiance to this Argument, by having a fling at
that Classical text of Scripture, *Acts* 13. 48, retorting it upon
me thus [To his Greek that he writeth in the margin of his pa-
per, from *Acts* 13. 48. *As many as were ordained, &c.* I do desire
him to look once more into his Greek Testament, and then let
him as he will be willing to answer it before the Judge of the
world, *the Lord Jesus at his appearing*, when he shall come in his
glory, and let him speak according to his conscience upon that
account, whether he cannot read the same words in the Greek
from which the word *ordained* is translated, to be the same with
that in 1 *Cor.* 16. 15. from which the word *addicted* is translated,
and also I shall appeal to the consciences of reasonable people,
whether it be not a suitable, and an agreeable kinde of reading, it
being directly contrary to what the Jews did, *v.* 45. they spoke
against those things which were spoken by *Paul*, contradicting and
blaspheming; and so it will sound forth good sense that the Gen-
tiles were addicted to eternal life, and believed.]

Answ. Here you conjure me into a circle, and by expressions more po-
tent then any charm, charge me that as I am willing to an-
swer, &c.

Sir, I shall answer you, not as by virtue of your spell, but as setting the fear of God before mine eyes, when first I alledged that place for a proof to what I did intend it, and sure it is no wayes enervated, but rather gathered strength by your opposition.

The word I readily acknowledge, used *Acts* 13. 48. comes from the same primitive τάσσω, which in its proper and primitive signification is to ordain, constitute, appoint, determine; and whereas you say that in 1 *Cor.* 16. 15. tis translated *addicted*, I confess tis true, but under submission I conceive they so render it rather as Interpreters, Expositors, then Translators, when as withall they kept the sense and scope of the holy Ghost, and that they foresaw no great controversie or article of faith did depend upon it.

But when once *Socinus, lib.* 4. *de servat. cap.* 13. (not able otherwise to resist the power of the Spirit speaking in that text) had found a starting-hole by rendring of it, *dispositos, præparatos, promptos, sive bene affectos*, the whole croud of *Arminians* treading in his steps pervert the genuine interpretation of that word, and speak in his language, whose apes the Anabaptists are. But if we take a view of that place, and there behold the mind of the holy Ghost, it cannot properly be rendred otherwise then according to the native sense of that word, *viz.* ordained. And then why should such a shrimp as you, incline to the false gloss of a forreiner, an Heretick, and wave the common received translation of those reverend Orthodox Divines, our own countrey-men, but onely out of an affectation of singularity?

I know you'l say (as before) of the pragmatick *Pelagius*, comparing him with blessed *Calvin*) why may not *Socinus* be in the right, and our Translators in the wrong? and therefore to certifie your judgement, I shall make the contrary to appear by these convincing Arguments.

1. This signification which I assert, is most frequent with this Evangelist, see *Acts* 15. 2. Ἔταξαν ἀναβαίνειν Παῦλον. *They determined that Paul should go up*; and *Acts* 28. 23. Ταξάμενοι δὲ αὐτῷ ἡμέραν, *when they had appointed him a day*, so *Rom.* 13. 1. αἱ δὲ οὖσαι ἐξουσίαι ὑπὸ τοῦ θεοῦ τεταγμέναι εἰσίν, *the powers that be are ordained of God*; and therefore why not so here?

2. Tis most consonant with the text it self, where the ordination there spoken of, intimates a relation to the end, and not a disposition of the subject.

3. Hereby the scope of the Evangelist is best preserved, who speaking here of divers of the Jews and Gentiles, proselytes, or of curiosity coming to hear *Paul* preach, he shews that whiles the Jews contradicted and blasphemed, divers of the Gentiles were brought to believe in Christ, but some did not: now to any who should demand, why the rest of the Gentiles should not likewise be converted, the reason is implyed in the text, that only some of them were ordained unto life (*i. e.*) elected, the rest were not; as many as were ordained unto eternal life believed.

Wherein is a plain Antithesis, not onely of the persons, *ver.* 47. 48. *viz.* of the Jews contradicting and blaspheming, and of the Gentiles being glad and glorifying the word of the Lord: but also of the first cause, according to Gods ordination, *viz.* that some were ordained to life, others were not.

4. To render it *addicted* or *disposed* is gross *Pelagianisme*; for as many as were ordained (*i. e.*) addicted, prepared, or disposed to eternal life; for the same preparation either it must be of our selves or of God: If you say it is of our selves, that contradicts the evidence of such places as teach that we are not sufficient to think any thing as of our selves: and who made thee to differ, neither can any unregenerate man have any disposition to faith before he actually believe. If you say it is of God, then we have what we desire, that God alone prepares, disposes, and ordains us unto life.

2 Cor. 3. 5
2 Cor. 4. 7.
1 Cor. 2. 14.

5. The Evangelist useth not a participle active, as thus, as many as ordained themselves to eternal life believed; but a participle passive, as many as were ordained believed; and therefore it speaks not of any action whereby they had disposed themselves, but as they were ordained of God.

6. There is no good consequence from that place of 1 *Cor.* 16. 15. the house of *Stephanus* have ordained themselves, or addicted themselves to the Ministery, therefore it is in the power of an unbeliever to dispose himself to faith or eternal life; for there is one way of those which are believers in disposing themselves to the ministery of the Church, and another of those which as yet do not believe, in respect of their disposition to faith and life eternal.

And thus Sir, howsoever hand over head, you have by tradition swallowed down the feculent dreggs of *Socinus* his interpretation, yet it is too palpable that *Gloss corrumpit textum*, and that it sounds plain non-sense that the Gentiles were addicted to

eternal

eternal life, before they believed.

And thus having thrown you out of your triumphing Charet, wherein you marched so furiously against my fourth Argument, I have leisure to attend to what you shall say against my fifth Argument, which is this.

If our foreseen faith, works, or embracing of the means of salvation, were the cause of our election, they should be likewise the cause of our vocation and justification: but the latter is false, therefore the former. The *Major* is proved by that undeniable Axiome, *Quicquid est causa causæ, est causa etiam causati*, that which is the cause of the cause, is the cause of the thing caused.

The *Minor* is proved, 2 *Tim.* 1. 9. and *Ephes.* 2. 8. *Rom.* 3. 24. *justified freely by his grace.*

To which you offer an answer, thus;

Answ. That this argument may tend to the confutation of them that hold foreseen faith, works, or the embracing of the means to be the causes of their election; but it hits not us, for we hold no such thing, neither is any such thing asserted in this position.

Short and therefore sweet; I curtail mine as you do yours, by telling you, that I delight not to surfeit the Reader with a dish of Crambe, *terque quaterque recocta*, but shall desire him to revise my defence of my first Argument, and so impartially to judge, whether foreseen faith and embraing of the means be not implicitly asserted in your Position as motives to election; so that the Argument not onely hits you on the back, but so gores your sides, that your Position staggers, and expects a better cordial then either your wit or art are able to administer to keep life in it.

Your next advance is against my sixth Argument, which is this; If our election were dependent on mans embracing of the means, then these absurdities would follow; then

1. The will of God should be moved and determined by an external cause (*i. e.*) the first cause should be ordered and guided by the second, and thereby be made the second cause, *& e contra*; which is against the rules of all Philosophy and Divinity.

2. God hereby is supposed to be capable of passion, (*i. e.*) when thus moved, but God is altogether immutable and impassible.

3. Then there should be somewhat in the creature out of God before, greater and better then God, because that every cause is before and better then the effect.

4. If there might be imagined to be any thing in the creature

which might move God to the decreeing, or appointing of this that then it would follow that the actings and issues of things h not a dependence on the decree of God, contrary to *Iam.* 3.

5. Then man might have just cause of boasting in himself.

6. What then would become of children dying in infancy, fore they had the use of faith, or works, or any embracing of means, and which never were to have a being to act; there they were never to be foreseen? To which you frame this an

[If our election were so much dependent on mans embracing the means, as that there might be imagined to be any thing in creature, which might move God to the decreeing, or appoint of men and women to eternal life, then I deny not many ab dities would follow: and this Argument may do somethi where it hits; but as it happeneth, it hits not us, for we hold such thing, neither is there any thing asserted in this Position, that our election is dependent on mans embracing the means, n as that God should be thereby moved to elect.]

Answ. This is no more nor other then what was said against the for mer Argument, onely the baby is swadled in other clouts.

Nor is that ere a jot the better which follows.

[But any rational man that shall read these Arguments with single eye, and with an honest and upright heart, and with a si gle mind compare them with the Position they are brought answer, cannot certainly but judge, that either the man did no well mind what was in the Position, or else had forgotte what was in it when he writ his Arguments, or otherwise it mus be his folly; for all the expressions he seemeth to quarrel at, be o his own making, for not one of the expressions be found in the Position, as that anything wrought in, or by the creature is any motive, or incentive for which God elects, as a meritorious, or procuring ground or cause of it, but the whole substance of it is, that God saw some men embracing the means of Salvation, and those he elected in Christ, &c.

Answ. Whereto I say that I did seriously weigh the fraud of your Positi on before ever I put pen to paper, and was now again very confide rate of what I had undertaken; and though *in terminis*, motives and incentives & causes are not therein expres, yet in that you say that God saw some men embracing the means, & those he elected, it is necessarily implyed that those must be singular and numerical persons who must be elected, for or because of their embracing o

the

the means; for why God did chuse those that he did foresee would embrace the means, rather then those that he did foresee would reject the means, and whether in this is not embracing of the means (according to you) a cause of election, I leave it to any unbyassed man to Judge.

Besides, I do demand whether in this your supposed foresight that you ascribe to God, did he foresee that which he himself would work in them, *viz.* this embracing of the means, or did he onely foresee that which they themselves that were so foreseen would work by their own power, *viz.* that they would of themselves embrace the means: If you ascribe it to God, then I demand, why he works that power in one rather then another? wherein at last you must ascend to the good pleasure of his will. 1 Cor. 4. 7. But if you ascribe this power to man himself, then man hath made himself to differ, and hath that in himself which he hath not received, and hath cause whereof to boast.

But upon this account besides the absurdities before mentioned, the whole doctrin of predestination would be quite overturned; for

1. So it might come to pass that notwithstanding any decree (with you) yet possible it were that no one might be saved, *viz.* if no one would embrace the means, which was in their own power to resist.

2 So might there be an election unto life, and yet no one elected to life.

3 Those onely should be the persons designed to salvation who were objectively and antecedently believers and embracers of the means before their election, & not considered as such, who by vertue of their election, should consequentively and effectively be made to be believers, & thereupon the effects of election to be taken for antecedent conditions necessarily prerequired in the object

4 So should the whole fabrick of divine predestination be dependent on the free will of man, which is abhorrent to all religion.

5 So there would not be such a considerable difference between *Iacob* and *Esau*, those to be saved and those to be damned; as to a meer performance of the condition under which men are to be saved and damned.

6 Upon this account predestination and election of men is to be adjourned even to the moment of death, it being suspended not onely on the embracing of the means, but continuance therein.

I could

I could burden you with many more absurdities and evil consequences flowing from your opinion, but these are enough for you to beare.

That of yours which follows, is a chip of the same block, [But if he do, or shall at any time say in plaine words, that which he seemeth to intimate in his Arguments, that we hold, that our faith, works, or embracing of the means is a motive, incentive, or procuring ground or cause for which God elects, or that there is any such thing held forth in this position, that God elects men in Christ for these things, then let him receive the words of *Solomon* for an answer, in *Prov.* 10. 18. he that hideth hatred with lying lips, *and he that uttereth slander is a fool.*]

Answ. Sir, I shall onely return upon you in *Solomons* language, *that* Prov. 24. 7. *wisdom is to high for a fool:* these absurdities, and many more do unavoydably follow upon the position, though your eies be so Prov. 26. 3. blinded that you cannot see it: and therefore, a whip for a horse a bridle for the asse, and a rod for the fools back, that when he is told of it, yet will not see his own error.

For that which follows, [for we know and are sure that the Lord hath set apart, or chosen to himself, *Psal.* 4. 3. a godly man: which godly man is every one that hearkneth to the counsel of God given forth by Jesus Christ, and embraceth the means of *Answ.* salvation, even the free tenders of Christ in the Gospel] hath come under consideration already, in the interpretation of *Psal.* 4. 3. *pag.* 33. where it shews that God sets apart actually in time, for some place of trust, or office, him that is godly: but what hath this to do with election before all time? You make your oration longer, saying,

[For I dare boldly affirme, that the Lord Christ spoke the mind of the Father, even that which was the purpose and decree of God, when he said, *Iohn* 3. 15, 16. *That whosoever beleiveth in him should not perish, but have everlasting life*: and so every one that believeth in the King of righteousnes, may in the laws of the same King read or find their title good to the everlasting inheritance; and thus, 1 *Ioh.* 5. 10. *he that believeth on the Son of God hath the witness in himself*: God giving the holy spirit to those that obey him, *Act.* 5. 32. to wit, Jesus Christ, *and as many as are led by that spirit of God*, up in obedience to the Son of God, Christ Jesus, *are the sons of God*, *Rom.* 8. 14, and all this is made known unto us that are believers in Christ, that we might know, who or what

what sort or kind of people they are, that God did freely set his love upon, and in his purpose and decree, even when he might have left us as lost creatures, chose us unto himself, not for these things, or for any thing he saw in us, or acted by us in the least, as any motive, incentive, or procuring ground, or cause of our election, but the purpose, decree, and promise came freely from himself, even to decree himself to be the God and father of such a sort or kind of people as aforesaid in Jesus Christ.]

You say you dare boldly affirme, and I say, there is none so bold as blind bayard, and yet I will not deny that the Lord Christ spoke the mind of his Father, even that which was the purpose and decree of God, when he said, *Joh. 3. 15, 16. Whosoever believeth in him should not perish, but have everlasting life, &c.* *Answ.*

But Sir, you must remember that the question is not whether there be any such purpose and decree, *viz.* that every one that believeth shall be saved, and that every one that believeth not shall be damned:

But whether these be all the decrees that God hath made concerning mans final and everlasting estate, yea and to speak properly, whether this be any decree of predestination at all, wherein no body is predestinated, elected nor reprobated.

Sir, these expressions that you represent, are onely declaratory publications of the Gospel, propounded under conditional terms, and obvious in all the Evangelists.

But tell me where I shall find, *Et eris mihi magnus Apollo*, If any man doth believe and embrace the means, he shall be predestinated, or he shall be elected.

Faith is a product of election, an effect in time flowing from the eternal decree, and not a foreseen condition or qualification, drawing after it Gods eternal election.

Tis beyond all question, and we dispute it not, that God in the same eternity, whereby he elected some, and passed by others; foresaw in his decree (because he foresaw what he would either do or suffer to be done) he foresaw I say both what the elect, and what the non elect would do, and what contrary ends they would come unto, he being the orderer of them both, of *Esau* aswel as *Iacob*.

But here sticks the knot of the question, whether the different actions of men foreseen, caused the different decrees of Election and reprobation, which we utterly deny, and this is incumbent

cumbent on you to prove, which you will do *ad Græcas calendas*.

And therefore it is but a wild expression, altogether incongruous with the Scripture-phrase, to say, [that God decreed himself to be the God and father of such a sort or kind of people as should embrace the means] give me its parallel and Ile ask you pardon. But Sir, now I remember my self, you have a toleration to speak non-sense.

For you run along in the same strain thus;

And so absolute and irrevocable is this decree of Gods unchangeable election, that even the worst of men, in their natural condition, or any men or women in the world, which do consider how great things God hath done for them, as they are sinners, and lost creatures by reason thereof, and return unto their maker in embracing the means of salvation, in being changed from their evil course of life, departing from sin, and leaving the vanities of this world, and believe in Jesus with an upright heart, and with a willing mind; they coming to be so changed as aforesaid, fall into that decree of God that changeth not, and so that which was in the purpose and decree of God before time, actually cometh to be put in execution in time, and so all the promises of God in Christ unavoydably come to be the portion of such a changed people, which are *Act.* 26. 18. turned from darkness to light, that they may receive forgiveness of sins, and an inheritance among them that are sanctified by faith that is in Christ Jesus.]

Answ. Sir, abate me but these words [fall into the decree of God] and Ile freely grant you all the rest; that which you hint at as the inward sense of our own unworthiness, and relying on the never failing mercies of God in Christ, a departing from the ends of our own waies, and a cleaving unto God with a purpose of heart, are so many lively Characters, evidences, and badges, that such a one was an elect person before the foundation of the world was laid, and that that same eternal though secret decree of mercy towards him before all time, comes now to be put in execution, and manifested to all the world in time; and this he knows, in that he is a new creature, and turned from darkness to light &c. But to say that when these Characters or marks are in him, then he falls into the decree of God, is such a peice of unheard of novelty, that a man shall not ordinarily meet with your compeer, thus to confound election with regeneration: but those

of

of your rank are licentiates for ſuch pranks. That which doth enſue in a qualified ſenſe may be digeſted, *viz.* when you ſay, But although our embracing the means of ſalvation, and believing in Jeſus, and obeying his voice, be no meritorious or procuring ground or cauſe why God made ſuch a decree, but that which was the moving cauſe thereof, was his love, as hath been already granted; yet the embracing the means, and believing in Jeſus, and obeying his voice, is of neceſſity to be done by thoſe that have the Goſpel preached unto them, as an inſtrumental cauſe by which the purpoſe and decree of God in order to their everlaſting good cometh to be put in execution, as a way and means appointed of God for that end: and one would think that this man were a little of my mind in this, by what falleth from him in the cloſe of this ſecond Argument, uſing theſe words, at leaſt for the moving of God to elect.]

Sir, If here, where you make mention of any Inſtrumental cauſe, you intend onely the Inſtrumental means of ſalvation, then I joyne with you; for as I have before aſſerted, That as God hath decreed the end, ſo likewiſe hath he decreed the means conducing to that end: But as there is no external cauſe at all, and therefore none Inſtrumental for which he doth elect before all time, but all ariſing from within himſelf, even his own love and good pleaſure; ſo when that decree comes to be put into execution in time, then there are ſubordinate cauſes, but all ſet on work by the firſt cauſe which is God himſelf, but not as to election, but all as tending to ſalvation: And therefore that fell very adviſedly from me when I ſaid, (at leaſt for the moving of God to elect) where I place a vaſt difference between election and ſalvation; God elects without reſpect had to faith, works, or uſe of means, as to the decree, but yet he ſaves with, by and through faith, works, and uſe of means as in reſpect of the end. 2 *Theſ.* 2. 13. 1 *Pet.* 1. 2.

You pack up theſe your fardles of exceptions thus.

[Now if he do not hold that it is ſome cauſe by which men come to be more peculiarly intereſſed into the favour of God by believing, then they are without believing, why did he not rather ſay, muſt not be accounted any cauſe at all upon any account whatſoever? But it is that which the Lord Chriſt hath ſaid, in Joh. 16. 27. which perſwadeth me to be of that mind, in that he hath ſaid, *the Father himſelf loveth you, becauſe you have*

bound me, and to have believed that I came out from God: and therefore if I should say, that loving of Jesus Christ, and believing in him were no cause at all, by which we came to be chosen into the Fathers love, I should sin against Christ in speaking contrary to his word: But this is more then was in the Position, and yet it is no more then truth.]

Answ. Sir, now I will give you an account why I used that expression (at least for the moving of God to elect) my meaning was not that any man came to be interested into the first favour and love of God, which is the good pleasure of his will immanent and eternal in himself, more by believing then without believing.

For in election God looke upon men as sinners, enemies, ungodly, in their blood, in a doleful plight, and the objects of pity and compassion, and not as on believers.

And therefore my words carried this sense, that though there were no cause or motive at all, why he should elect one rather then another, because all were in an equally lost condition, yet in the decree of election wherein there was a love unto and a purpose to save some, he likewise decreed to save them by such means which in his wisdome he had ordained to be suitable for the attaining of the end, so that salvation should have adequate causes for the effecting of it, *viz.* faith, works, and use of means, though election it self had none but singly and simply the love of God arising onely out of his own bosome. And therefore it excluded causes as to election, but did admit of causes as to the accomplishment of salvation.

For the rest of this paragraph of yours, it trips up the heeles of all the former your seeming fair concessions, and plainly discovers the secret guile and fraud of your heart.

For now you begin to speak plain enough, saying [If I should say believing were no cause at all by which we come to be chosen into the Fathers love, I should sin against Christ] Here indeed is plain dealing, though all along before you have juggled with me, and denyed all causes as to election. And this indeed (though you are not aware of it) moulders to nothing all your former exceptions, which have still denied all causes, motives, &c. And now you grant loving and believing to be causes; and confirms every argument that I have raised, and fortifies every of those absurdities that I have charged upon you, as following upon your position, to any of which you make not the least appearance of an answer.

But

But I tell you as before, God in electing lookt upon them as in the corrupt mass and lumpe of perdition, regarding nothing what they could be as of themselves, for they must unavoidably be in a lost condition, till by his own act transient flowing from that of Immanent in himself, he made them beslevers, by giving of them faith, and all of this for the greater advance of his own free grace, which he did not do to others.

For that place of *Joh.* 16. 27. brought to confirm their purpose, I answer, that the love of God hath a two-fold acception.

The first is *amor benevolentiæ*, which is the foundation and fountain of all the good his people have and receive; tis the wombe that conceives and sends forth all the good things we do enjoy; of which *Ier.* 31. 3. *I have loved thee with an everlasting love*, and so 1 *Joh.* 4. 10. *we love him, because he loved us first*, and of this no cause or reason can be rendred, besides the good pleasure of his will. The second is *amor complacentiæ*, when in time the Lord is delighted with the persons of those that he loved from eternity, *Ezek.* 16. 14. *thy beauty was perfect through the comeliness I put upon thee. Cant.* 3. 1. *Behold thou art fair, &c.* and thus the Lord crowns, rewards, and delights himself in those graces given to his elect ones: and of this love of complacency is this text to be understood, and not of the everlasting love spoken of, *Ier.* 31. 3. in electing of us before all time, and whereof onely this controversie is.

And now gather up altogether, and make up your accounts, and see to what an excrescency of advantage your numerous exceptions against my arguments will amount unto, and you shall find that the

Summa totalis will be just——o

Hitherto have we sayled in that still river, *the streams whereof shall make glad the city of God*, and from whence all our springs flow, *viz.* Gods electing of us to life eternal. Psal. 46. 4.

But now we are to lanch into that ϑ βάθος, that unfathomable gulfe of the wisdom and knowledge of God, whose judgements are unsearchable, and his waies past finding out, *viz.* that of non-election or Reprobation. Psal. 87. 7. Rom. 11. 33.

Concerning which this Gentlemans Position did affert this, *viz.*

That God saw some men rejecting the means of salvation, continuing in sin and unbelief, yet haply not without the exact

form of godlineſs but denying the power, thoſe he reprobated to everlaſting deſtruction from the foundation of the world. But

In nova fert animus mutatas dicere formas
Corpora, &c.

Having taken counſel of his pillow by his ſecond thoughts, he hath transformed the terms of his poſition, by putting it into a new dreſs, and at his peril be it, if it prove to his own diſadvantage.

The Poſition is new moulded thus.

God ſaw ſome rejecting the means, to wit, the free tenders of Chriſt in the Goſpel, continuing in ſin and unbelief, denying the power of godlineſs, thoſe he reprobated to everlaſting deſtruction; but the foreſight of God did not, nor doth neceſſitate the thing ſeen.

To which my anſwer was.

Anſw. This hath the like unſoundneſs in it as the former of Election, there being no other ground or reaſon aſſigned for it either of ſin or unbelieving, no other rejecting of the means but the meer good pleaſure of Gods moſt holy Will, who will do with his creature what he will do; neither can any expoſtulate, *why haſt thou done thus? Iſa.* 45. 9. It is true, that ſin, and unbelief, and rejecting of the means, are juſt cauſes why God decrees ſuch perſons to hell and eternal torments, but yet not the cauſes of their Reprobation, that is ſolely and ſingly in the good pleaſure of his will, *Epheſ.* 1. 5.

His reply is this, eſpecially to that Text of *Epheſ.* 1. 5.

[This Scripture ſaith nothing at all of Reprobation, or mans deſtruction, but of the Predeſtinating, or appointing of believers to the Adoption of children by Jeſus Chriſt.]

Anſw. Tis very true Sir, that the letters and ſyllables of that word Reprobation is not *in terminis* expreſt in that text cited, of *Epheſ.* 1. 5. but if by a neceſſary and an unavoidable conſequence it may be thence concluded, I hope it will be as ſufficient as though in expreſs words it had been ſo declared.

The words are recorded, as for the comfort and encouragement of elect believers, in beholding of the certainty and ſtability of their Predeſtination, and Election, reſting in the boſome of God and the counſel of his will: So likewiſe to keep them in an humble poſture, and engage them to a continual duty of thankfulneſs, that when as they were in the ſame corrupt maſs and lump

lump of perdition with others the worst of men, yet the Lord meerly out of the good pleasure of his will, and from no other argument or motive out of themselves, did fix his love upon them and predestinated them to the Adoption of children.

But was there not then the same good pleasure of his will, in the preterition, non-election, or not predestinating to the Adoption of children, the rest that were past by, who in respect of themselves, were in as great and as good a capacity of partaking of any indulgence, as those that were elected? and what will this then amount unto, but to be non-elected, which is the same as to be Reprobated, according to the good pleasure of his will, I presume all the art you have cannot assign a *medium* between the decrees, or at least make two decrees, of predestinating of some men, and the not predestinating of others, but that if some men were not predestinated or not elected, they must thence necessarily be reprobated.

Ile give you a familiar instance; Suppose ten men for the evil deeds that they have committed be arraigned, indicted, convicted, and adjudged to death, but that immediately before the time of execution, an act of Grace or special Pardon issues out from the supreme Magistrate, and relaxes and freely remits the punishment to five of those ten, I hope you may hence safely conclude, that the other five shall be executed.

So let us suppose that the number of mankind are two Millions of men; If out of these by the eternal and unchangeable decree of God, one Million onely be infallibly appointed and ordained to eternal life, (they being all alike equally culpable and liable to eternal wrath and death) who can deny but that the other Million are also as absolutely comprised under that sentence of eternal death, whereinto they had hurled themselves? as the decree of predestination or election saves some of meer good pleasure, so the same decree of preterition, non election, non predestination, leaves the rest where it found them, weltring in their own gore, and so reprobates them.

I hope you will not (with the Papists in another like kind) make a *limbo non predestinatorum seu non electorum*, such as shall neither go to heaven or hell.

And this of the decree of God before all time.

But when it pleaseth God who separated such from the mothers wombto reveal his Son unto them in time, then it is after this manner, Gal. 1. 16,

ner: He brings his elect ones to eternal life by giving of them faith, repentance, and perseverance, and the manner of Gods permitting the non-elect to run themselves on the rock of eternal death, is by leaving them in their own natural blindness, and perverse enmity of their own imbred corruptions, and not supplying them with any restraining, assisting, or saving grace, being not bound unto his creature so to do, without which they must unavoydably wallow in their own mire, and out of which they are never able to extricate themselves, but are justly by God suffered to continue in their infidelity and impenitency.

Farther I say, that the formal decree of election contains an absolute and an eternal decree of preparing of effectual grace for those that are so elected: But the formal decree of negative Reprobation or non-election, an absolute & eternal decree of not preparing this effectual grace for those who are so pretermitted. From whence is plain, that the divine prevision of faith, works, and use of means in the elect, so likewise the continuing in sin and unbelief in the nonelect, doth not nor cannot go before the forementioned decree as you vainly imagine, but are concomitant and coordinate in and with the decree; and that when some are predestinated and elected to the Adoption of children, out of the good pleasure of Gods will, Others are not predestinated, not elected, but reprobated according to the same good pleasure of his will, and still remain aliens from the Common-wealth of *Israel*, strangers from the covenant of promise, having no hope, and never made partakers of the joy of the elect.

Eph. 2. 12.

Pro. 14. 10.

From the canvassing of this text you proceed to another, but with the like success, of which thus you dictate.

[Neither is that In *Isa.* 45. at all to the purpose, for it speaketh not at all of Reprobation, or mans eternal destruction, but of Gods calling and raising up *Cyrus* to subdue nations before him, and that he would direct all his waies, that he should build his City, and let go his Captives, and it was his will so to do: and therefore woe be unto him that should strive with his maker, to go about to hinder or frustrate the designe of God in that thing, as doth appear from *ver.* 1. to *ver.* 15.]

Answ. Sure Sir, whatsoever mine is, I am sure this is little to the purpose, and therefore to clear the point between us, I shall give you a brief Analysis of this part of that chapter.

From the 1. *ver.* to the 20. of it is comprised a prophesie of de-

deliverance to the people of *Israel* from the captivity of *Babylon*. In the 6 first verses this is declared that God will do it. That which was the main obstruction which hindered the work, was the murmuring of the people that they were so long in captivity, as though that God had dealt unjustly with them, in suffering the *Babylonians* to oppress them so long. Against this, God asserts his own justice, partly from the baseness and vileness of them that did so murmur, partly from the Majesty of him against whom they did murmur; both of which he illustrates by two examples, one was feigned, where is brought in the potsheard contending with his maker, *ver.* 9. woe unto him that striveth with his maker, let the potsheard strive with the potsheards of the earth; shall the clay say to him that fashioneth it, what makest thou? or thy work, he hath no hands?

Wherein expostulating with the murmuring *Israelites*, because he suffered their captivity so long, he vindicates his own power and sovereignty over all his creatures the work of his hands, and therefore that he hath a free disposing power over them, to do with them what shall seeme good in his own eyes. They were but as clay in the hands of the potter, base, vile, contemptible, (compared with God their maker) fram'd of a lump of earth: and therefore if the potter have so much power when he hath made a vessel to dash it in pieces; hath not God much more power to dispose of his own fabricke, without a dispute had with sinful flesh, and to be made obnoxious to render an acount for his so doing?

And I pray, wise Sir, revise my writing again, and see whether this text of *Isa.* is not most appolite to prove so much as I intended it for, which howsoever it was not specifically to Reprobation *in terminis*, yet it clearly proves the absolute sovereignty and power that God hath overall his creatures that he hath made, to put them into what condition he shall please, without any replication to be made by the creature: he is Lord Paramount of our lives, estates, and fortunes, and hath the Keyes both of Hell and death, and as he is Lord of his creatures may dash in pieces, and send to hell the greatest majesty on earth, without the controll of any who can hinder him, or who shall say unto him what dost thou? And did I cite that text to any other purpose then to prove this absolute sovereignty, as most expressly it doth, notwithstanding your purblind eyes could not discern it. Rev. 1. 18. Job 9. 12.

Thats

That which follows is a chip of the same block, and hath a little marrow in it as this which is before, where you write :

[And how this which he hath here set down will agree together I shall leave to reasonable men to judge, *viz.* That there's no other ground or reason assigned for Reprobation, either of Sin, unbelief, or rejecting of the means, but the meer good pleasure of Gods most holy will: and yet say, it is true, that sin and unbelief, and the rejecting of the means are just causes why God decrees such persons to hell and eternal torments.]

Answ. Sir, I shall with as much confidence expose my self to the censure of any reasonable men, whether there be any inconsistency or not, rather a sweet harmony between those two assertions, *viz.* That there is no other ground or reason assignable for Reprobation but the meer good pleasure of Gods will, and that sin and unbelief, and the rejecting of the means, are just causes why God decrees such persons to hell and eternal torments. If these two positions be *universa*, why had not your wisdome assigned where the irreconcileable discord did lye? 1. If they are like those Judg. 7. 22. forelorn *Midianites* that sheathed their swords in each others bowels, and like *Iacob* and *Esau*, trip up the heels one of another; Hos. 12. 1 King. 4. 16. why had not you like another *Solomon* determined the controversie, but leave things thus as you found them, and so to the judgement of reasonable men?

And surely Sir, if you be a man of reason (whereof your writings give me cause to doubt) I must tel you that your supposed error either must be in the first assertion, *viz.* That there is no other ground or reason assigned for Reprobation, either of Sin or unbelief, or the rejecting of the means, but the meer good pleasure of Gods most holy will, and this is but *Idem per idem*, a trifling of words, or barely without proof of contradiction to deny, it is but *petitio principii*, a bare and base begging of the question: Or else it must be comprehended in this, *viz.* That sin and unbelief, and the rejecting of the means, are the proper and meritorious causes why God decrees such persons to hell and eternal torments, which, so far as I perceive by you, neither of us do deny.

And yet I must put in some caution (because you are so apt to misunderstand) 1. That Gods foresight of sin, unbelief and rejecting of the means (which he is no waies bound to prevent) is not affirmed to be a cause why this man rather then another is not elected, it is only as a certain note and infallible consequent of men not elected.

Causa

Causa probationis tantum ipsius: And whereas I do assert that negative Reprobation which is Gods absolute, eternal and immutable decree of not electing, depends only on Gods free pleasure, as he is Lord and Soveraign over all his creatures, and may annihilate all, or do with them else whatsoever he pleaseth.

Yet damning, or decreeing, such persons to hell and eternal torments, being an act of Judiciary power and proceeding according to the tenor of the revealed Gospel, that never proceeds according to the forementioned good pleasure, but is suited according to mens several actions and demerits.

2. I do not affirm that this decree doth impose any necessity upon the non-elect, or reprobated, that they should unavoydably sin, or that it excludes all such persons from all possible means of salvation, that so they may justly and immutably be damned; Onely I assert, that together with this free good pleasure of non election or reprobation, God foreknoweth that such persons not elected or reprobated, wil out of the freedom of their own wills, neglect and abuse such means of their salvation, and thereby commit such sins, as, for which so foreseen of God, is unto him a just cause of their damnation, whereby he will glorifie himself in the manifestation of his justice upon them.

In short, I do readily acknowledge that God as he adjudicates none to eternal torments, but sinners, unbelievers, and rejecters of the means, so hath he not decreed to adjudge any but such unto hell and eternal torments; from both of which it follows, that sin and unbelief is the cause of the adjudication to hell and eternal torments, and that by the decree of God, but is by no means the cause of the decree it self that singly proceeds from his good pleasure.

And as it is an undoubted truth, that God, as he never saves any adult person, but such as are penitent and studious of good works; so he hath not decreed to save any but such so qualified with repentance and good works: whence we argue, that repentance and good works are truly the causes of salvation, and that by the decree of God, who hath from the beginning chosen us to salvation, through sanctification of the spirit, and belief of the truth: but it doth not thence follow, that repentance and good works are causes of the decree; for upon that account, election should be dependent, not onely upon faith foreseen, as you would have it, but likewise upon good works as antecedent to it, which hitherto

2 Thess. 2. 13.

hitherto (for ought I see) you have not that impudence to affirme. The like muſt be ſaid of reprobation.

That as he never damns or decrees to torment any adult perſon but ſuch as are impenitent unbelievers and rejecters of the means: ſo he hath not decreed to damn any but ſuch ſo qualified: and whence the like Argument may likewiſe be taken up, that impenitent unbelief and rejecting of the means are truly the cauſes of damnation, and that by the decree of God, who hath declared that without faith it is impoſſible to pleaſe him, and that without holineſs no man ſhall ſee the Lord. But it doth not thence follow that impenitence, unbelief and the rejecting of the means are the cauſes of the decree; reprobates were not ſinners (at leaſt in exiſtence) when the decree of non election or reprobation firſt paſſed upon them, which was from all eternity; as the elect were impenitents at the firſt inſtant of their election: in the mean time God hath not decreed to adjudge any but ſinners and unbelievers unto eternal torments, as he hath not decreed to reward any with eternal life but penitents. For what God doth or permitteth to be done in time, the ſame and no otherwiſe hath God decreed to be done, or permitted to be done before all time; ſo that the previſion of ſin and unbelief, and rejecting of the means, did no more antecede negative reprobation, then the previſion of repentance and good works did antecede the decree of election.

Heb. 11. 6. Heb. 12. 14.

So that I hope reaſonable men will or may now judge that I have reconciled the enmity that your dim deluded ſight had imagined, and broken down that partition-wall which your Phanick fears raiſed between theſe two poſitions, and by the good hand of God have ſo reconciled your ſuppoſed difference between them, that they go neer like *Hippocrates* twinnes, hand in hand together, though that the one *ordine naturæ*, not *temporis*, have a priority before the other, to which the laſt is ſubſervient.

So that now I am at liberty to attend to what you will ſay to my firſt Argument, which is this.

That which the holy Ghoſt in Scripture aſcribes to the ſole will and good pleaſure of God, that we are not to aſſigne to other cauſes: But the Scripture aſſignes reprobation ſoley to Gods will. Therefore,

To which you anſwer.

His Major propoſition he bringeth nothing at all to prove; for proof of his Minor he alledgeth theſe Texts, *Rom.* 9. 18,

21,22. *Mat.* 21.25. *Matth.* 20.15,16. *Rom.* 9.11,12,13,17. *Answ.* to which I answer, The Scriptures which he quoteth, and all that he can find, in all the book of God, cannot prove his argument, for it is false in the Minor proposition, & therfore the Scripture cannot prove it, for 1 *Ioh.* 2. 21. no lye is of the truth; although the Scripture doth speake of the will of God, as a cause concerned in mans reprobation, in having his eyes blinded, and his heart hardned, and the like, yet the Scripture doth not assign it solely and singly to the will of God, without assigning it to any other cause; but on the contrary, it doth assign the continuance in sin and unbelief, and the rejecting the means of salvation, as a cause thereof.]

I pray, learned Sir, what need I prove the Major that is unquestionable even to you, *i. e.* would you have me beat the ayre, and fight against mine own shadow? No Sir, tis the Minor that sticks in your sides so, that you cannot breath out any one thing in a probable way of contradiction to any one of those texts by me alledged: Yet with a face as full of impudence as ignorance, you adventure to say, but do not, to which I answer, &c. This passage of this Doctor-like undertaker, calls to my mind a Doctor of Oxford, whom I well did know, and to this day he is well remembred for it by some, who in an University sermon of his, falling upon a point of controversie, wherein he found *Bellarmine* his adversary, uttered words to this effect, I will (saith he) confute him in two words, *mentiris Bellarmine*: and marke I pray, whether this Gentleman tread not in the same steps, he begs the question, by saying it is false, & therfore the Scripture cannot prove it. And what doth he do less than give the lye to the Spirit of truth, when (by his own confession) the Scripture ascribes reprobation to the will of God? which though afterwards he palliates by saying that it doth not assigne it solely to the will of God, but that sin & unbelief are concomitant causes, yet he might have shewed some ingenuity in alledging of such places of Scripture which had done as he did say, that so there might have been some appearance of an answer, and not that *Pythagoras*-like his *ipse dixit* should be taken for currant coyne, when as I am certaine it is but counterfeit; but to give the lye, and that to his betters (as I am informed) is as ordinary a dish with him, as his dayly bread.

Answ.

Well Sir, but to attend your procedure, which is thus;

But whereas he saith, that sin and unbelief, and the rejecting the means, are just causes why God decrees such persons to hell and

and eternal torments, but not the causes of Reprobation.

I do understand that the decree of God which was before time, resteth for the ground thereof more peculiarly in the will of God, without assigning other causes to it than reprobation it self, which is the execution of the same purpose and decree of God in time, when and where the continuance in sin and unbeleif, and the rejecting of the means of salvation is found in men.]

Answ. Here like a Sorbon Doctor speaking *ex cathedra*, you tender your simple sense of the decrees of God, wherein your mistake is, supposing that we confound the decrees of God with the execution of those decrees, which is not ours; which hath been your errour all along: For this reprobation which I insist upon, is to be understood, not for the execution of the decree, but for the decree it self of non electing, which we call negative reprobation; though I will yeeld you thus far, that according to some places in Scripture, and acceptation of Divines, the word reprobation may be understood either of temporal reprobation in time, which is a denyal of effectual vocation, but in stead thereof a hardning of the heart, and a withdrawing of Grace and favour formerly bestowed upon a man, *in poenam peccati*, in regard of his ingratitude, and other sins; and in this sense, *Deus non deserit nisi desertus*, when we forsake him then he will forsake us: Or otherwise it is to be understood of eternal reprobation before all time, which is Gods eternal and peremptory decree of not preparing for some that grace which would preserve them from forsaking God, and consequently permitting them to lose eternal life, which we deny to be founded upon any foreseen sins, or unbelief of men, but refer it wholly to the absolute good pleasure of his will, for the alone cause of it. Now good Sir, if you will vouchsafe to call your self to remembrance by looking into your own position, the matter in debate between you and me is not about this temporal reprobation, that transient act, which is or may be done in time, after the grace of the Gospel rejected; But 'tis onely about that reprobation which is eternal, immutable, and immanent in God before all time, even before the foundations of the world were laid.

2 Chron. 15. 2

And therefore I cannot blame you to write what follows, for I dare affirm that notwithstanding any decree that God had made before time, there should be none reprobated in time if they did not continue in sin and unbelief, and the rejecting of the means

of salvation till the day of Grace were at an end, which God is pleased to give unto them, accompanying of them with means in the same day of grace in order to their everlasting good.

Answ. Suppose I yeild you all this, yet you may put your gains in your eyes, and be no blinder then you are, which (God knows) is blind enough, and therefore, (as you before, so I now) do appeal to reasonable men to judge, whether this your daring affirmation doth not extremely enterfere (reconcile it how you can) with your own positions. In this your third position, you maintain that some are reprobated to everlasting destruction from the foundation of the world; and in your fifth position, that those so reprobated, Christs mercies and merits shall never save them; and yet here you do affirme, that notwithstanding any decree of reprobation before time, yet none should be reprobated in time, did they not reject the means of salvation until the day of Grace were at an end. Make up a fair concord between these jarring strings, and then I will say you are good at the shutting up of a broken bone; unless you will come over to my side, and affirm as I do, which is this, that notwithstanding any such decree of reprobation before all time, yet there shall be none reprobated in time, nay none damned, after that time shall be no more, if they did truly and unfeignedly repent them of their sins, and undoubtedly believe in and accept of Jesus Christ for their redemption and reconciliation, *and so cleave unto God with a purpose of heart,* now *while it is the accepted time, and while the day of salvation is shining on them.* Act. 11. 23. 2 Cor. 6. 2.

Nay I shall add further; had *Esau*, or *Pharaoh*, or *Cain*, or *Judas*, or cast out any other, or take all of those forelone hope of caitiffs and cast-aways, *that are given over to a reprobate sense*, had they or any of them in their several generations truly repented of their sins, and from the heart believed in the Lord Jesus Christ for pardon and acceptation, not one of them so repenting should have been damned. And indeed to affirme otherwise, were but to throw stones against the Gospel of Christ, the terms whereof are delivered indefinitely; *Believe in the Lord Jesus Christ, and thou shalt be saved*, Act. 16. 31. *If you confess with your mouth the Lord Jesus, and shall believe in thy heart that God hath raised him from the dead, thou shalt be saved*, Rom. 10. 9. *Repent and be converted, that your sins may be blotted out*, Act. 3. 19. And indeed there was so much of the Gospel revealed even under the law, Rom. 1. 18. *Ezek.*

Ezek. 18. 21. *If the wicked man will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not dy.* But then worthy Sir, if you go along with me thus far, I must lead you a little farther.

We have an infallible axiome in the Schools (wherein you are a stranger) that *Suppositio conditionalis nihil ponit in esse.* Conditional propositions infuse no hability, or put no capacity in the subject to accept of or to perform the condition. Further; we have commonly in use a vain saying, *if the skie fall we shall catch Larks*; now it doth not hence follow, that either the skie shall fall, or that a man may catch Larks; where shall a man set his footing, or hold his larking-net, if the skie falls?

My allusion is this, that whiles I do consent, that such who are Reprobated before all time, if they did believe and repent, should not be Reprobated in time, nor damned after time, yet I do not say, that therefore it is in their power either to believe or to repent, notwithstanding they may be accompanied with never so much outward means in the day of grace, in order to their everlasting good. Nay, I say it is impossible that ever they should either believe or repent, if once the decree of non election was past: Do you chew the cudde upon those words, *Joh.* 10. 26. *You believe not, because you are not of my sheep:* and *Joh.* 12. 39. *Therefore they could not believe, because that Esaias said, He hath blinded their eyes, and hardned their heart, that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them.*

Sir, for your own sake, let me perswade you to understand a little better, that non-election or negative Reprobation is not onely a denial of salvation it self unto those that are non-elected, but pretermitted, and left weltring in their own corruption, but likewise that it is a decree of withholding of all grace, which would be *de facto* effectual unto the avoidance of sin, and such an ordering of circumstances and occasions, as God certainly knoweth will make them freely run into their sins, and obstinately continue in them. And therefore here is that stumbling-block which becomes an offence, yea in truth it is the main knot in this business; you very fondly imagine that whiles God accompanies persons non-elected or Reprobated, with outward means in the day of Grace (as you phansie it) in order to their everlasting good, that

then it is in the power of that mans freewill, to accept or refuse of that means so rendered; whereas this is a heavenly writ from the truth of Gods revealed will in the Scriptures.

God in his eternal purpose hath denyed, decreed not to give to such the use of that freedom to good which was lost in *Adam*, so that now we are not sufficient of our selves to think any thing as of our selves, but our sufficiency is of God, who worketh in us both to will and to do according to his good pleasure; *and no man can come unto Christ except God the Father draw him.*

So that when a man believes, it is given him to believe, and faith is the gift of God, *Eph.* 2. 8. and peculiar to the elect.

And so likewise, *it is God that gives repentance unto Israel*, *Act.* 5. 31. and so he *grants it to the Gentiles*, *Act.* 11. 18.

Now tell me in sober sadness, how it is in right reason imaginable, that God will give these things, which in his eternal purpose he hath decreed not to give, but to leave them in their own lost and ruined condition, for the manifestation of his glory, when he shall render justice upon them according to their demerits?

They are held as captives to the devil, fast coopt up in his prison, so that unless the Lord by his almighty power shall let go those captives, and open the prison door, and proclaim liberty unto them, they have not so much as a will to help themselves; for the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them, because they are spiritually discerned.

And in vain it is to talk of a day of grace, and means of salvation, for except the Lord circumcise the heart, and open it and pour in his spirit, and cause them to walk in his statutes, and take away their stony hearts, and give them hearts of flesh, and of an unwilling people make them to become a willing people in the day of his power, all the outward means in the world, though never so powerful and effectual elsewhere, when God is pleased to add a blessing to it, yet without this particular operation of the Spirit of God, inwardly enlightning, inclining, perswading, new molding and new creating and sanctifying the inner man, all the outward actings do become *like water spilt on the ground*; It is but a dead letter, it cannot work that which it hath not in it, and of it self.

It is onely the finger and almighty power of God that must effect it. And now you seem to make a reason or be at a stand, for

[But

Deut. 3. 6. Act. 16. 14. Ezek. 36. 26. Ezek. 11. 19. Psal. 110. 3. 2 Sam. 14. 14. 2 Cor. 3. 6.

1 Cor. 3. Phil. 2. 13. Joh. 6. 44. Phil. 1. 29. 1 Pet. 1. 21. Tit. 1. 3. 2 Tim. 2. 25. 2 Tim. 2. 26. Isa. 45. 13. Isa. 61. 1. 1 Cor. 2. 14.

[But I shall forbear to proceed any further in this place by way of proof, because it will fall in to be spoken to more at large in answer to his following arguments, in which I shall have occasion to shew the plain sense of those Scriptures in Rom. 9. and others that have the same sound with them which are muttered up for the proof of every Argument.]

Answ. In good sooth Sir, if you like a chieftain maintain your cause no better then already you have begun, and if you acquit not your self with more dexterity in the routing or discharging of my musketed forces now in the rere, otherwise then you have done in the van, surely the Infantry of the Anabaptists will con you little thanks; I am confident they will never inforce that honour upon you as to make you the Defender of their faith. You conclude this paragraph thus;

In which I shall by the help of the most high God, make it appear, that Gods act of Reprobation in time, in hardening the hearts of men, giving unto them the Spirit of slumber, eies that they should not see, and ears that they should not hear, breaking them off from their olive tree, hiding the things which did belong unto their peace from their eyes, that they could not attain unto the law of righteousness, giving them up to their own hearts lust, and to all uncleanness and vile affections, and to a reprobate mind, and the like, cometh not upon men meerly, solely, singly, and alone by the will of God, as the onely and alone cause, without assigning any other thing as a cause thereof, but that these things come upon men, as the just and righteous judgement of God upon them for their continuing in sin and unbelief, and rejecting of the means as aforesaid.]

Answ. Noble Sir, take it not amiss that here again I pull you by the sleeve, and tell you that you are like a straggling sheep making a frivolous digression from the matter in contest: keep your wits about you, and mind this, that our dispute is about reprobation before all time, and your deviation here is by a discourse of Reprobation in time, wherein we little differ. Onely I must informe you of a mistake in you in this likewise, in conceiving that there can be no decree of God, of leaving men to the liberty of their own wills in committing of sin, that can be antecedent to the guilt of actual sin.

I pray, kind Sir, be pleased out of your vast knowledge to informe me, what foregoing or foreseen sin was there in our first

Parents

Parents, *Adam* and *Eve*, for which God, out of his vindictive Justice, did give them over to the liberty of their own wills, and so suffered them to eat of the forbidden fruit, thereby breaking the most holy and righteous law of God? Or those non-elect Angels *who are now reserved in everlasting chains under darkness*, what antecedent sin can there be imaginable to that their first sin, for which they were forced to leave their own habitation, *and were delivered unto chains of darkness to be reserved unto judgement?* Jud. 6. 2 Pet. 2. 4

And what I say of these the like may be spoken of all the non-elected, there is not any one sin that the heard of Reprobates ever did or shall commit, but that Gods decree of suffering them to fall into those very same sins, is antedated infinitely before any such sin is acted. Though I shall withall confess, that in the very Reprobates, God often in a judiciary way, punisheth sin with sin, turning *malum culpæ* into *malum pœnæ*, and so *Vous avez* to my first Argument.

Your next motion of course is to my second Argument, which is thus.

That which is the efflux and consequence of Reprobation cannot be the cause of it: but sin, and unbelief, and the rejecting of the means are the efflux and consequence of Reprobation. Therefore.

The Major is as clear as the Sun.

The Minor is proved by these Texts, *Matth.* 11. 25, 26. *Ioh.* 6. 36, 37. *Ioh.* 8. 36, 37. *Ioh.* 10. 26. *Ioh.* 12. 39, 40. *Rom.* 9. 18, 33. *Rom.* 11. 7, 8. 1 *Pet.* 2. 8. Whereunto you say,

[To which I answer, first, by distinguishing upon his Major proposition, and to enquire into his meaning therein: now if he mean by Reprobation, the decree of God before time, distinct from Reprobation in time, or *Rom.* 1. 28. *Gods giving them over to a reprobate mind*, which is the execution of the decree, then I deny that sin and unbelief is the effect of it; for God is so far from decreeing and appointing men to commit sin, or that sin is an effect that cometh to pass by his decree and appointment, that he doth not so much as tempt any man to sin, as we may see *Iam.* 1. 13. yea the Apostle *Iames* is so far from laying sin upon Gods decree, as if that should be the cause that should produce such an effect as sin and unbelief, that he saith *v.* 14. that every man is tempted when he is drawn away of his own lust, and inticed; and then, *v.* 15 he saith, *when lust hath conceived it bringeth forth sin, and*

sin when it is finished bringeth forth death: By which we may see that the Apostle doth not make Gods decree the cause of sin, but that indeed which is the cause which bringeth it forth is even lust.

Quem recitas meus est———
Sed male dum recitas incipit esse tuus.

Here were matter for you to work upon indeed, if I would own the Argument as it is by you thus mistated, and truly I do not well know how this error crept in, as you have thus translated my second Argument, whether you lookt upon it with a squint eye or a wry neck, and so had a mind to pervert both the words and sense of it; but I am sure in mine own written paper, which one alone, and no more I ever had, which is now in my custody, where as your pamphlet hath it.

Answ.

[That which is the effect and consequent of Reprobation] and so should be, [That which is the efflux and consequent of Reprobation] which one word of effect for efflux doth much vary the case, and overthrows, at least silenceth a great part, if not all what you have said against it; for I utterly disown the word effect. I know sin follows negative Reprobation or non-election, not as an effect the cause, but as the consequent flowing from and following its antecedent, and therefore I protest against the word as spurious and illegitimate, and no brood of my brain.

But yet if *cause* may be lookt upon in the latitude it is many times used and taken for, I see not, but that in a large sense Reprobation may be said to be a cause of sin. *viz. causa sine qua non*, for had there not been such a negative reprobation or non-election, as the mother, sin, at least actual sin, had never been born nor brought into the world as the daughter. Had God elected all, at least, had not God decreed to permit the sin of *Adam* and of his posterity, he had not permitted it at all; for whatsoever he purposed to do, or permitted to be done, in time, the same he did decree before all time so to do, or to permit to be done; and if he had not permitted sin at all, and so decreed to permit it, sin would never have been, but it must have been hindred.

But I insist not upon this, but apply my self to that member of your distinction of Reprobation *viz.* that which is before all time. Wherein, for so much as is contended for by you in this paragraph, if I may gratifie you in it, I will subscribe unto it, abating me but this, that whereas you say lust is the cause of sin, I say the devil combining with the corruption of mans nature, which is originally

ginally and totally depraved, and hath little of other proper and innate quality but to ſin, and ſo I come to the other member of your diſtinction, which is worded thus.

[Secondly, if by Reprobation he meaneth the act or execution of Gods decree in time, which is Gods giving up of people to their own hearts luſt, and to a Reprobate mind, as aforeſaid, then alſo we find that Gods act in the firſt place, is not the cauſe of mans ſin, but mans diſobedience in the firſt place is the cauſe why God doth execute the ſame as his juſt and righteous judgement upon them for their continuance in ſin, &c. as it is expreſſed in this Poſition, as appeareth *Pſal.* 81. 11, 12. *Rom.* 1. 22, 23, 24, 25, 26, 27, 28. and yet I do not deny but ſin and unbelief may be the effect and conſequence of Reprobation in this ſenſe, as mens delaying, and not coming in while the door is open, is the cauſe of the door being ſhut againſt them, and the door being ſhut againſt them, is the cauſe of their abiding ſtill without: *Wherefore ſtrive to enter in at the ſtraite gate, before the good man of the houſe be riſen up, and hath ſhut to the door, Luke* 13. 24, 25. *While it is called to day, leſt any of you be hardned through the deceitfulneſs of ſin, Heb.* 3. 13.]

I wonder why you ſhould think I meant it of Reprobation in time, which is not in the decree about which our controverſie is, but onely the execution of the decree; though this be your practiſe, yet I uſe no ſuch extravagancies as to run from the queſtion, which is onely about Reprobation before all time: and therefore this requiring no other anſwer, I proceed to that where you hit the nail on the head, for thus you write. *Anſw.*

But I do partly believe that his meaning by reprobation in his argument, is that which is generally held amongſt them, That Gods will and decree before any thing was brought forth in order, or before man had any being, is the onely and alone cauſe of Reprobation, and ſo conſequently of ſin and unbelief, and the rejecting of the means of ſalvation; and that no other fruits at any time can be brought forth by them, notwithſtanding all that they can do, but that theſe things muſt unavoydably follow, they being bound up thereunto by the decree of God; and that which doth make me inclinable to believe that his meaning is ſo, is becauſe I find his Arguments tend much to the maintaining of ſuch a thing.]

All this I ſtedfaſtly believe, ſaving an ill-favoured expreſſion that *Anſw.*

that is interwoven, *viz.* [That being bound up thereunto by the decree of God] which in my subsequent discourse shall be clearly refused. But as though that in thus affirming I had maintained some formidable doctrine abhorrent to the Churches of the Saints, he seems to bless himself from it, thus.

But as I tender the honour and glory of God, in the exaltation of his, *Psal.* 145. 8, 9. *tender mercies over all his works*, and the purity of that truth and sincerity that is in himself, together with his faithfulness in his upright and sincere dealings towards the sons of men; and also when I think upon the excellency of his wisdome, I cannot but stand up in detestation of such a doctrine which striketh at the very being of these attributes in God.]

Answ. Alas Reverend Sir, have I incurred *crimen læsæ majestatis*, that you seem so passionate or is it onely an affected garbe, of one of your Hypocritical raptures? No Sir, I doubt not evidently to make it so appear, that our doctrine doth not in the least degree intrench upon any of the Divine attributes, but that it gives to the most High God the honour due unto his name, by exalting him infinitely beyond all the creation, shewing their necessary dependance on him in all they have, do, or hope to enjoy. Whereas your Doctrine whatsoever offers and fair pretences it makes, yet tis no better then *Iaels* bottle of milk to *Sisera*, when ready to perish with thirst, she administers withal a nayle, and with a hammer beats it into his temples; for howsoever you make a fair flourish of vindicating the free grace of God, yet the issue of all tends to this, namely to usher in that mincing minion free-wil, & so to set her cheek by jowle by God himself; neither are you contented with this alone, but that in those grand determinations of mans salvation or damnation, you plainly give the casting voyce to her, so that the result of all must be as she will please to accept or refuse grace offered, so that all the while you will make God as an Idle spectator, till she hath been pleased to interpose her umpirage, and yet all of which must be suspended untill the moment of death; for according unto your principles, which unto me is a paradox,

Judg. 4. 19.

Ante obitum nemo supremaque funera debet
dici beatus———

What prejudices you muster up as in defiance and detestation of

our

our Doctrine, you do reduce unto three heads, as striking at (as you vainly imagine) first the mercy, secondly the truth, thirdly the wisdome of God; but all of these are built on one and the same false and rotten foundation, and therfore the labour is not so great as to lay it all even with the ground, and for the original of it, to return it to hell where it was first forged. I shall then in your own order wait upon you in your march, and so examine what you have to say for your self and cause, which begins thus.

First, if God hath by an absolute decree brought forth such an effect, as a continuance in sin and unbelief, and the rejecting the means of salvation, so as the greatest part of men must be cast into the lake of fire, which is the second death, for doing nothing but what they must do by the decree of God, and cannot do otherwise; then where is the tender mercy of our God, which is over all his works?]

Answ. My good friend, I must tell you that we utterly abjure that which you infer as a sequel of our doctrine, and for answer unto yours, say, that this which his companions the other two seeming gravamens, are all alike grounded on a false hypothesis, wherein you discover a gross mistake, conceiving that non-election or negative Reprobation draws along with it an invincible necessity of committing of sin, or that it doth determine mans will to sin either by compulsion or necessity, for which such so reprobated are afterwards condemned; but no such inferences can be drawn from our opinions; We say the negative will of God is no cause at all of mans sin or misery, but his own positive will is the cause both of his wickedness and of his wretchedness.

He is the true and principal cause of any effect or event, who imployeth his faculties and endeavours to bring it into being, and not he who onely resolveth not to hinder such evill effects, though he foresee they will come into being if he prevent them not.

The infallible prevision of God seeth from all eternity the actions of men and their ends, and yet this maketh not the *modus agendi* to be necessary or compulsory, but leaveth the agent most free, as if he had never foreseen it: so that the absolute decree of not giving faith, final perseverance, and eternal life unto the non-elect (which he is no waies bound to do) howsoever it deny them that grace which would effectually and infallibly make them bring forth fruits meet for repentance, yet it depriveth Mar. 3.8.

them

them not of their own natural freedome and liberty, neither doth it necessitate, compel or constrain them unto any their unbelief or committing of continuing in sin.

Tis he and he alone, or chiefly, may well be said to be invincibly drawn into sin, and plunged into and cast into the lake of fire, who fights against sin with all his strength, and striveth to avoid damnation.

And yet by the overmastring power of another is thrust into the one, and hurld into the other; which the consciences of the most wicked in the world can tell them, that there is no such forcing power in non-election or reprobation. Yea the non-elect Angels (which are now Devils in hell) cannot upon their non-election, charge God that either their transgression or damnation, was invincibly inforced upon them, they indeavouring to escape it.

Take a view of any of the men of the world, whom you much conceive may be ranked among the number of such castawaies, and therein see whether the decree of reprobation had any such influence upon their outward wicked actions, that they might say for excuse they were necessitated thereunto.

The decree of reprobation did not compel or necessitate *Cain* to the murtherous act of the killing of his brother, neither was there any obligation upon *Absalom* incestuously to defile his fathers Concubines. Neither did it unavoydably inforce *Judas* to the selling and betraying of his Master; all these sinful actions, and all the like committed by other the like reprobates, proceed meerly out of their own election, having a power whereby they might have abstained from the committing of them.

And therefore, my kind neighbour, to help you out of this mire, that you sink not into grosser absurdities, (as it is too incident to those of your Tribe, who open every casement to entertain all your new lights, though many of them prove but *ignes fatui*) It will be expedient to take notice of a threefold necessity which may have a dependency upon a subject person, and by means whereof a man may be said that he must do so, and that he cannot do otherwise. There is a necessity of immutability, a necessity of infallibility, and a necessity of coaction or compulsion; I shall explain the terms.

I call that a necessity of immutability, which doth befal all such things as are appointed by the eternal and immutable decree

of

of God, for God cannot change his counsel, but it must of necessity come to pass, *Psal.* 33. 11. *The counsel of the Lord standeth for ever, and the thoughts of his heart to all generations.* Mal. 3. 6. *I am the Lord, I change not.* Secondly, necessity of infallibility is that whereby God doth certainly and infallibly foresee the futurition of all things; for whereas the foreknowledge of God cannot be deceived, as resting on an immutable decree, therefore whatsoever he necessarily foreknoweth, the same must necessarily come to pass, *Act.* 15. 18. *known unto God are all his works from the beginning of the world.* Thirdly, necessity of coaction or compulsion is that, wherein any patient by violence is compelled by an external agent to do this or that which otherwise he is unwilling to do; so *Matth.* 27. 32. *they compelled Simon to bear the cross of Christ:* so *Luk.* 14. 23. *at the great supper, the guests are compelled to go in that the house might be filled:* so *Act.* 26. 11. *Paul compelled some to blaspheme.*

These things thus premised, I do hence infer, that if the decree of God did produce such an effect as from a proper cause thereof, as the continuance in sin and unbelief, and the rejecting of the means of salvation, by way of coaction or compulsion, so that though they would they could not do otherwise, then well might you fall into that admiration, *Where is the tender mercy of our God!* But the decree of God leaves not men under such necessity of continuance in sin, &c. as though it either compelled men or sollicited any unto sinning; but those that sin, sin as voluntarily, and sin is acted as freely by them, according to their own perverse wills and desires, as though there were no such decree or foresight of God at all.

And yet it is very true that sins do come to pass according to the decree of God by a necessity, first of immutability, in as much as they are permitted, determined, directed and limited by the eternal decree of God, which is as himself immutable.

Secondly, by a necessity of infallibility, in as much as the foreknowledge of God concerning such future things cannot be deceived.

But they do by no means come to pass by any decree of God necessarily inforcing, infusing, perswading, or soliciting to sin.

But *Non cuivis homini contingit adire Corinthum*, all of your complexion are not equally capacitated to digest such potions, and therefore *Qui potest capere capiat*, he that is able to receive it

let

let him receive it. If theſe ſpeculations be too ſublime for your thick noddle, blame not me for it.

And for that portion of Scripture by you cited, it hath come under conſideration already, and hath received a full anſwer, *pag.* 17. to which I muſt refer the Reader; onely I ſhall adde this;

That non-election or negative Reprobation doth not contract the mercy of God into ſuch ſtrait terms, but that every man in the world hath ſome ſhare in it, though not an equal ſhare.

And if Gods mercy and love may be underſtood *ſecundum effectum*, and not *ſecundum affectum*, I would have you find out any creature in the world which hath conferred ſo many and ſo great effects of mercy and love upon his young ones, as God did upon *Cain*, *Iudas*, or any other Reprobate, and then Ile give you leave to ſay that our Doctrine of Reprobation is deſtructive to the tender mercies of God.

No Sir, the decree of Reprobation, as it relates to the permiſſion of ſin in thoſe non-elected, argues no want at all of mercy in God, though it import a denegation of ſome mercies, even the top, and height, and bowels of his tender mercies, which God (had he been ſo pleaſed) might have beſtowed on them; but *Ratinabiliter negatur, quod nulla ratione debetur*, and with this I ſhall relax my ſhoulders from the burden of this *gravamen*, and ſo proceed to the next, which is but the ſecond part to the ſame tune.

For thus you write, [Secondly, If God hath brought forth ſuch an effect as a continuance in ſin and unbelief &c. by his decree before man had any being, ſo as that the greateſt part of men muſt be eternally damned for doing but what they muſt do, and cannot, neither ever could do otherwiſe: Then where is the truth of God, who hath ſaid, *Ezek.* 18. 23. *Have I any pleaſure at all that the wicked ſhould die, and not that he ſhould turn from his waies and live?*

Now if this man ſhould undertake to reſolve this queſtion, and be true to his own principles, he muſt ſay, there can be no other reaſon aſſigned for it, either of ſin or unbelief, and the rejecting of the means, but meerly the good will and pleaſure of God: But God himſelf, whoſe word I ſhall believe before this mans arguments, hath ſaid, *Ezek.* 18.32. *I have no pleaſure in the death of him that dieth.*

And

And if this be not sufficient, yet lest men should distrust him, he confirmeth it in *Ezek.* 33. 11. *Say unto them, As I live, saith the Lord God, I have no pleasure at all in the death of the wicked, but that the wicked turn from his way and live; turn ye, turn ye, why will ye dye, Oh house of Israel.*]

Answ. Let there be a transposition of the words, mercy for truth, in these two gravamens, and then see whether the subject matter be not the very same. I must therefore desire the Reader to receive satisfaction unto this, from that before written, which however calculated for the meridian of mercy, yet may generally serve as an Antidote against all his Gravamens.

There remains therefore little else to be done as to this, onely to examine his texts of Scripture, wherein he insists much upon such expressions, that the Lord hath no pleasure in the death of him that dieth, or, *in the death of the wicked, but that the wicked turn from his way and live, &c.* Now the mind of the Prophet in this place, is to stir up such as had declined from God, to returne unto him by true repentance; and because their iniquities were so many and their offences so great, that justly they might have despaired of remission, mercy and grace, therefore doth the Prophet (for the better assuring of those that should repent) affirm that God delighteth not in, nor willeth the death of the wicked; but of what wicked doth the Prophet speak this? Doubtless of such wicked that truly should repent; and in the death of such wicked God doth not nor never will delight: But he delighteth to be known a God that sheweth mercy, grace and favour, to such as unfeignedly call for and desire the same, how grievous soever their former offences have been: But such as continue obstinate in their impiety, have no part nor portion in these precious promises, for them will God destroy, and them will he thrust by the power of his word into that fire that never shall be quenched. Secondly, suppose, I say, that the death spoken of here is to be extended no further then a temporal death, and I am sure it is more then you are ever able to prove, that properly and directly it can be applied to eternal death, and what will that avail you then as to matter of damnation?

Thirdly, tis true, God wills not the death of the wicked, with a desire of destroying, or that he delights in the destruction, vexation or perdition of such creatures, neither would he it, or would effect or cause it if it were nothing else but a naked

destruction or perdition: But he wills it and works it (if they do not repent) and delights in it, as it is the punishment of sin, and a vindictive act of divine Justice, and work of God; for God hath pleasure in all his works: The destruction and ruine of *Babylon* is called his pleasure, *Isa.* 48. 14. *he will do his pleasure on Babylon, and his arm shall be on the Chaldeans:* and *Prov.* 1. 26. *I will laugh at your calamity, I will mock when your fear cometh:* and *Ezek.* 5. 13. *thus shall mine anger be accomplished, and I will cause my fury to rest upon them, and I will be comforted.*

But to this you make some additions, saying,

[But now, if God have so disposed of those that live and die in sin and unbelief, as that they never could do otherwise, because of that decree of God which was before they had any being, then I say, what truth were there in all those showes of love that come from God, in saying, as he liveth he delighteth not in the death of the wicked? &c. were it not dissembling, false dealing, and hypocrisie, as bad as can be found in the worst of men? But I have better thoughts of God, and so I trust hath every sincere soul that truly feareth God: *Rom.* 3. 4. *Yea, let God be true, and every man a liar,* as it is written, *that thou mightest be justified in thy sayings, and mightest overcome when thou art judged.*]

Answ. I shall onely take notice in this Paragraph of what this learned man writes, that if there should be such a decree of God which did so necessitate men that they must do so and could not do otherwise, and yet to say, *that he hath no pleasure in the death of the wicked,* were not this dissembling, and false dealing, and hypocritical, as bad as can be found in the worst of men? (*Horresco referens*) Sir, in this you shoot much besides the mark, we suppose no such decree of God so necessitating any man by way of coaction or compulsion, but that every man that lives and dies in sin and unbelief, might have lived and died in a better condition, if their own corrupt wills had not freely carried them on to such exorbitancies; *Reprobatio aterna nihil ponit in reprobato.* The eternal act of Gods non-election, infuses, infuses no sinful acts or qualifications, and therefore every aberrancy or deficiency that is found in man, as in reference to his obedience unto the most holy and righteous law of God, cannot in the least degree be put upon the account of the decree of non-election, but must be reduced onely to the malignant will of man, totally depraved and deprived of the glory of God.

And

And to what you say as to matter of dissembling and Hypocrisie, this is that which I say, that if God should, as his ultimate end, by an immutable decree determine and appoint a man to sin, or by an irresistible power plunge a man into a course of sinning, and in the meantime make a protestation, that he delights not in the death of the wicked, here you may say were dissembling indeed.

But when God hath decreed to create a man in righteousness and true holiness, and then to leave him to the liberty of his own will, though in the mean time he know, that being so left to himself he must unavoidably fall, and that he hath decreed to permit him to fall, for the manifestation of his justice, which fall will draw after it many other gross sins, and for which at the last to give him the full wages of all his unrighteousness; here is no false dealing nor hypocrisie, though when he is so fallen God do require the exerting of those graces wherewith he had at first endowed him, and which he wilfully deprived himself of.

The confiding creditor is not to be blamed nor charged for want of pity, who having lent some money to his neighbour who spends it all and squanders it away in prodigality and lasciviousness, if when his time of payment comes he expects a return of his money, and for want thereof casts the debtor into prison; He that hath wilfully made himself either blind or lame, who can bemoan such a mans condition? For those expressions so obvious in the Scripture, setting forth Gods not delighting in the death of the wicked, it may be inferred thence, that their death and damnation are not things primarily well pleasing to God; but it were ill concluded that God must become a hypocrite and a dissembler if he have eternally decreed to permit them to incurre death and damnation by their own default.

Gods ultimate and primary end in the non-election or Reprobation of some, is mainly to raise glory to his great name by making his power and justice to be known, and not that he creates a man on purpose to destroy him. But enough, if not too much, hath been spoken about this already: I shall now proceed to the examination of his last *gravamen*, which is of the same import with the former, onely it hath pleased this Merchant-venturer to clothe it in a distinct livery differing little in substance from his fellowes, but onely in language which is this.

Again thirdly, If Gods decree of Reprobation before man had

any being, doth produce, or bring forth such an effect or consequence, as a continuance in sin and unbelief, &c. so as that men cannot, neither ever could repent, or believe the Gospel, to the saving of their souls, nor do that which God hath required to be done in order to the obtaining of the forgiveness of sins, and everlasting life, then where is the wisdom of God? Is it not below the wisdom that is in the men of the world, which do not *gather grapes of thorns, nor figs of thistles*? they do not wait in expectation of grapes, where they plant nothing but brambles, neither do they look for a harvest of Wheat in the field in the which they sow nothing but Tares; for if they should so do, and also complain against the brambles because they brought not forth grapes, and against the field because it brought not forth Wheat, would it not be folly in them? judge ye that have understanding.]

Answ. In answer to which, to prevent the nauseousness of a vain repetition, I am inforced to crave the Readers patience, to revise the answer to the first *Gravamen*, which will supply the place of a *Catholicon*, or universal antidote against all the grievances he can muster up in prejudice of our Doctrine of non-election or Reprobation, where he shall be abundantly satisfied, that the decree of God is no cause producing any such effect as sin and unbelief, neither doth the decree *obicem ponere*, so that by reason thereof men cannot repent; it onely denies the supply of those graces without which they cannot expect such graces necessary to salvation.

But I wonder much what *vertigo* possessed this mans brains when he writes thus of the wisdome of God, Is it not below the wisdome that is in men of the world, &c. do they expect grapes when they plant nothing but brambles? do they look for an harvest of wheat in that field in which they sow nothing but tares? &c.

Reverend Sir, be serious, and tell me, who own such a doctrine as teacheth that God plants brambles and soweth tares? No Sir, for the brambles and tares they were never of Gods planting and sowing, but the envious man (*i. e.*) the Devil did it, and mans nature freely contributed assent unto it: we say with *Solomon*, *Eccles.* 7. 29. *God made man righteous, but they have found out many inventions.*

The decree of reprobation implants no evil what it finds not, but it doth onely deny to remove that evil that it doth find; God in that decree sows no tares, but as a righteous Judge, he appoints the tares to be bound in bundles and cast into the fire; and

and now let those that have understanding judge what nerves or sinews there are in this your crimination.

Neither is there much more in that of yours which follows, thus.

[But God that excelleth in wisdome doth not so: read and consider, *Isa.* 5. 1, 2, 3, 4, 5, 6, 7. and see what the Lord himself saith, *ver.* 4. *what could have been done more to my vineyard, that I have not done in it? wherefore when I looked that it should bring forth grapes, brought it forth wild grapes.* See also *vers.* 7. *and he looked for judgment, but behold oppression: for righteousness, but behold a cry.* See also *Ier.* 2. 21. *Yet I had planted thee a noble vine, wholly a right seed, how then art thou turned into the degenerate plant of a strange vine unto me?*]

But I pray kind Sir, what would you infer from these places by you alledged? for you have drawn no conclusion thence, but suspend it wholly upon the readers good liking, and therefore by your good licence, I will take the boldness to thrust my sickle into your harvest, and thence glean these (not inforced) consectaries. *Answ.*

1. That here hence the doctrine of absolute non-election or negative reprobation is strongly confirmed, in that those who are so reprobated, notwithstanding all the outward means used towards them, yet they will not, cannot believe or repent, but continue in their sins.

2. That nothing more on Gods part could be expected either of desert or of right, then what he had done to his vineyard: onely this, that God did do more to that part of the vineyard which he did make fruitful, then towards that part which remained barren, and that in order to, and that antecedently to its fruitfulness.

3. That something more was necessary to the conversion of them that were not converted, it manifestly appears from hence, because that God beyond that which was common to all, made a reservation of some according to the election of grace. *Rom.* 9. 19. and 11. 4, 5. *viz. by taking away the vail from off their hearts,* 2 *Cor.* 3. 45. *Isa.* 25. 7. *and by giving of them a new heart and a new Spirit, and writing his laws in their heart, Ier.* 31. 33. *Ezek.* 11. 19. and 36. 26, 27.

4. That howsoever it be taken, yet might God well demand of those unprofitable and disobedient people, what could he do more then he had done that he might make them fruitful?

1, Because

1. Because he owed them no more, nor so much in exact justice, though he might have done more, of meer grace and favour.

2. Because those means already used, were the chiefest in respect of outward means.

3. Because they had not done so much as by reason of the means they both ought and might have done.

4. Because that none of them (herein appealing to their own consciences) had aske any thing more of God, which he had not granted to them.

And this I hope will be satisfactory to the ingenuous; and from hence I could willingly proceed to his exceptions against my third argument, and pass a slur upon some of his frivolous objections and answers, wherein he doth onely *verba dare*, waste time, and spoils clean paper with nothing but vapour and smoke. But because it may be pretended, that there was something substantial in it; what wood, hay, stubble, I can find in it, I will bring it to the fire that it may be burnt. 1 Cor. 3. 12.

The first objection is thus languaged.

[But it may be objected, that God knew that such effects would follow notwithstanding, and therefore he could not wait in expectation of better things.

Answ. I deny not but that God in his foreknowledge did know what would come to pass, and doth know what men will do before they come to act, and yet nothing as from God, in respect of his foreknowledge or decree before man had any being, doth necessitate, or is the cause that doth produce any such effect as a continuance in sin and unbelief, &c. and therefore I say, that the oppression and unrighteousnes that was committed by the house of *Israel*, and men of *Iudah*, was not unknown unto God before it was committed, or that it came to pass without; or contrary to his knowledge, but it was brought forth directly contrary to the means that God used towards them or afforded unto them, which was of such a nature and tendency, had it not been abused, to bring forth those good things that God said he looked for, but the contrary was brought forth by them; and upon this account it is, that the Lord hath said to *Israel*, *Isa.* 65. 2. *I have stretched forth my hands all the day unto a rebellious people which walketh in a way that was not good, after their own thoughts*: Yea so far was their continuance in sin from being the effect of Gods decree of reprobation from before the foundation of the world, that

that he plainly saith, *Jer.* 19. 5. *that he commanded it not, nor spake it, neither came it into his mind.*]

Answ. My very good friend, what you say, as that nothing in the decree of Reprobation did necessitate or was the cause that doth produce any such effect as a continuance in sin and unbelief, &c. I yield you as to cause, and likewise to necessity so far as to coaction and compulsion; But as before I have affirmed, as it was a decree of the immutable wil of God which changeth not, and proceeding likewise from his prescience resting on that decree; and so I say again, that it was necessary (*necessitate immutabilitatis et infallibilitatis*) that such things would follow, notwithstanding expectation of better things; which word *expectation* is used by the Prophet but by an anthropopathy after the manner of men, for our better apprehension, which signifies nothing else, but that God expects and requires from us what our debt and duty is, which yet nevertheless is done without any frustration of his end, though that be not done which he requireth of us.

What you write of the means, that they were of such a nature and tendency, had they not been abused, to bring forth those good things that God said he looked for, &c. I grant it true in respect of the outward means, *viz.* soyle fruitful, place fenced, stones gathered, choyceſt vine planted, tower built, and a wine-press in it; But all these were but outward graces, common to all the *Israelites* alike, for there was that *unum necessarium* wanting, *viz.* the inward working of his holy spirit in their hearts by changing of their natures, and making of them new creatures, taking away their stony hearts, and instead thereof giving of them hearts of flesh, *Ezek.* 11. 19. and 26. 26. without which all the other outward means, though elevated to the top of *Pisgah*, will prove altogether ineffectual.

Your progress holds yet further after this manner.

But that it doth sometimes seem good in the sight of God to hide the things concerning the kingdome of God, and the name of Jesus, from the wise and prudent men of this world, according to the Scripture by him quoted out of *Matth.* 11. 25, 26. I freely grant; as he did hide these things from the men of *Corazin*, *Bathsaida* and *Capernaum*, as a great woe unto them, or as the just and righteous judgement of God upon them, because they repented not; for proof thereof read *ver.* 20. and so downwards, Then began he to upbraid the cities wherein most of his mighty works

works were done, Becauſe they repented not; and it doth appear, that as mighty works were done amongſt them, and great means given forth of God by Jeſus Chriſt unto them, the greater is their condemnation becauſe they embraced it not.]

Anſw. I wonder Sir, what your meaning is to take cogniſance of a text of Scripture by me quoted, and yet not to give the leaſt colour of anſwer to it, but onely to pervert the ſcope of the place and the truth of the thing. 1. The ſcope of that portion of Scripture is an expreſſion of a conſolation, wherein Chriſt ſupports himſelf as in reference to the Incredulity of the Jews. The conſolation is raiſed from the good pleaſure of Gods will, which had ſo appointed it. It ſeemed ſo good unto thee; which you altogether obſcure without taking notice of it.

2. The truth of the thing is by you concealed, which reſts principally in the diſtinguiſhing of perſons into two ranks, and that ariſing meerly from the will of God; it ſo ſeemed good unto him: 1. Becauſe to ſome it is ſaid that it is revealed, to others not, and that not ſo much by the preaching of the Goſpel, for that was common to them both alike, but by the inward illumination of their minds by the ſpirit of God. 2. Becauſe the diſcrimination that is made in the tendring of it to ſome, and hiding of it from others, is attributed to Gods ſeparating thoſe parties in the decree of election and reprobation. 3. The prime and chief cauſe of that ſeparation is placed in the good pleaſure of Gods will, which is the alone foundation and cauſe of election and non-election, *Eph.* 1. 4, 5. *Rom.* 2. 11, *&c.*

And upon this account was it that the place was by me quoted, and ſo by you ſlubbered over.

And the like fair dealing I find in that which followes, in your Engliſh, thus;

[And thus I do confeſs that God giveth to men the ſpirit of ſlumber, darkeneth and blindeth their eyes, not outwardly but inwardly, as this man hath ſaid, and alſo hardeneth and maketh fat their heart, but not from before the foundation of the world, or from eternity, as ſome do vainly imagine, but as the juſt and righteous judgement of God upon them in time, when they come to ſhut their own eyes, and harden their own hearts againſt the truth in their day of grace: ſee the words of Chriſt, *Luk.* 19. 42. *ſaying, If thou hadſt known, even thou at leaſt in this thy day, the things that belong unto thy peace, but now they are hid from*

thine

shine eyes. Also read and consider well for the better clearing of this truth, *Psal.*81.11. to the end, *Luk.* 13.34,35. *Rom.* 1.24. to the end; and mind well the 26. *ver. for this cause God also gave them them up to vile affections*: and also *ver.* 28. and even as they did not like to believe God in their knowledge, God gave them over to a reprobate mind. And in this sense I do not deny but that sin & unbelief may be an effect and consequence of reprobation; but this reprobation or being given over of God to a reprobate mind, is not solely and singly to be ascribed to the will or decree of God from before the foundation of the world, without any other ground or cause being assigned thereunto by the holy Spirit in the Scripture; for there we may see that mans default in not improving what he hath received, or may obtain, if he be not wanting to himself, in good earnest to seek the grace that God doth so freely tender to the sons of men by Jesus Christ in the Gospel, is a cause of it.

Sir, you that have such rare notions, who ere did imagine that God from eternity should give men up to a spirit of slumber, darkness and blindness of mind, that he should harden and make fat hearts? Tis but one of your slanders which your dull-sighted proselytes will to easily swallow. *Answ.*

Yet this I do affirm, that what you say, that God doth all these things in time as a just and righteous judgement: So I say, all these things did God decree that he would do, or permit to be done before all time; for there is no new Immanent act in God, but all whatsoever he in time doth, or that he doth permit others to do, those very same things are so decreed by God to be done, and likewise so decreed to be permitted to be done by others. Ruminate on this, and for the rest, I may dismiss without contradiction, having not much to say to reprobation in time.

Your next objection that you make to your self is this.

Obj. But this tendeth to the exaltation of the creature.

Answ. That indeed is that false report that is cast upon us in these dayes, and upon the truth that we profess; but I know not what ground they have for it, except it be this, because we sometime use the word self in our speaking or writing: but upon that account they may as well say that *Peter* was a free-willer, or one that exalted the creature, because he said, *Acts* 2. 40, *save your selves from this untoward generation*: and also they may as well charge the same upon *Paul*, because he said, 1 *Tim.* 4. 16. *Take*

heed unto thy ſelf, and to thy doctrine: continue in them, for in ſo doing thou ſhalt both ſave thy ſelf and them that hear thee: But we are ſo far from ſetting up any wiſdome, ſtrength or power of our own, that we do acknowledge that we, 1 *Cor.* 4. 7. *have nothing that we have not received, neither do we glory as if we had not received it:* for *John* 1. 16. *Of his fulneſs have we all received, and grace for grace*; of grace to obtain grace: yea ſo far are we from maintaining, that we exerciſe any power of our own in repenting and believing in the name of Jeſus, that we do hold and believe that we have no power at all to do either good or evil, but what we do enjoy through the mercy of God by our Redeemer: Who is *Col.* 1. 17. 1 *Cor.* 8. 6. *our Lord Ieſus Chriſt, by whom are all things, and we by him. Acts* 17. 28. *for in him we live, and move, and have our being.* And ſo wicked men diſhonour God, not with any thing they have of their own, but with thoſe members of the body, and faculties of the mind which are in themſelves good, as they do enjoy them from God through Jeſus Chriſt, but are abuſed by being excerciſed in the ſpeaking of words, and doing of actions that are contrary to the mind of God. See *Iames* 3. 9, 10. ſpeaking of the tongue and ſaying, *Therewith bleſs we God, even the father, and therewith curſe we men, which are made after the ſimilitude of God; out of the ſame mouth proceedeth bleſſing and curſing: my brethren, theſe things ought not ſo to be.* Now thoſe that we read of in Scripture that ſaid, *with our tongues we will prevail, our lips are our own, who is Lord over us?* were wicked men and proud boaſters; but we have learned not to glory in theſe things, but in this we delight to glory, that we know Jeſus Chriſt to be the Lord, which exerciſeth loving kindneſs, judgement and truth on the earth.

Anſw. Marry Sir, this is brave skirmiſhing indeed: But I pray inform me, were you ſo diſciplined in the wars, to raiſe ſconces your ſelves, and when you had raiſed them, immediately to make an aſſault and battery upon them? This would ſuddenly crown your victorie and enlarge the number of your triumphs and Trophees.

But to what you confeſs, that you have no power to do either good or evil but through the mercy of God by our Redeemer: as to matter of evil who required ſuch a confeſſion at your hands? and therefore by ſo much it is more then was neceſſary, and to boot more then is truth: for who dare affirm that Jeſus Chriſt ſhed his bloud to purchaſe power for us to do that which is evil?

What

What power any man or creature hath as simply to an external action, he hath it as by virtue of God the Creator, and not God the Redeemer: but onely as to such actions which may have a tendency to goodness, heaven, &c. and so with you I will confess that *Joh.* 15. *Without him we can do nothing.* But in good sooth Sir, this confession being so inconsistent with your other principles, whatsoever it is that you pretend, or fair flourishes you make of denyal of your selves, and making Jesus Christ all in all, yet it is too palpable, you do exalt the freewill of man *above all that is called God*, and whatsoever is done or spoken in the advance of that, especially in that point of conversion, it is done to the dishonour of God, and of his Son Jesus Christ: Whosoever gives freewill any power at all in the choosing or acceptance of any thing that is good, as from a principle of any innate quality it hath in it self, he doth in so much dethrone Jesus Christ from his kingly power and Priestly office: Jesus Christ died that he might purchase a freedom to the will, and *Psal.* 110. 3. *they shall be a willing people in the day of his power:* and then *Joh.* 8. *If the Son make you free, then are you free indeed.*

For that which followes, I was very unwilling to trouble either my self in transcribing of it, or the Reader, to perplex him with so much of nothing: but by reason I have injoyned my self to that method, I cannot omit it; and thus it begins.

[And to those Scriptures in *Rom.* 9. which seem to be the ground-work or foundation upon which these Arguments are built, they hold forth no such thing as this man doth endeavour to draw from them, or wrest out of them, by which he would have his Argument seem currant gold, but will be found to be but drosse: for they speak forth no such thing as that God doth elect men in Jesus Christ to eternal life, without any respect had to faith, or the use of means, although they do exclude the works of the law wholly in that thing, as hath been already shewed: neither do they speak forth any such thing, as that God doth assign the Reprobation of persons to everlasting destruction solely and singly to his will, without assigning it to any other cause: but the contrary is in it, as hath been already made to appear in *ver.* 32. and in *Chapter* 11. 20. in which it is plain that unbelief or the not seeking of righteousness by faith in Christ Jesus was the cause why the fleshly seeds or natural branches were broken off from their own Olive-tree, were blinded or hardned, had the spirit of slum-

ber given unto them, *eyes that they ſhould not ſee and ears that they ſhould not hear*, and ſo were Reprobated, *becauſe* they ſought not righteouſneſs by faith, and *becauſe* of unbelief; and thus neither *Iſmael* nor *Eſau*, nor *Pharaoh* were caſt out of Gods preſence, given over or hardened, meerly, ſolely, and ſingly by the will or decree of God, without aſſigning any other thing in Scripture as a cauſe of it: for *Iſmael* was perſecuting the ſon that was born by Promiſe, *Gal.* 4. 29. *Eſau was a prophane perſon, and for one morſel of meat ſold his birthright*, *Heb.* 12. 16. and his poſterity alſo, which is much concerned in what God ſaid to *Rebecca*, *Gen.* 25. 23. For the Lord did not ſpeak to her of two perſons, but ſaid, *two nations were in her womb, and two manner of people ſhould be ſeparated from her bowels, and the one people ſhould be ſtronger then the other people*, *&c.* And thoſe judgements that are to befall the *Edomites*, or the poſterity of *Eſau*, are not aſſigned ſolely and ſingly to the will of God, mentioning nothing beſide the will of God, as a cauſe of it, as appeareth in that Propheſie of *Obadiah*, *ver.* 10. *For thy violence againſt thy brother Iacob ſhame ſhall cover thee, and thou ſhalt be cut off for ever:* and *Pharaoh* likewiſe we do not find to be hardened or given up of God, until he had hardned his own heart firſt, if we mind and conſider well his evil dealing towards God and his people in the firſt place. Do but read and conſider well *Exod.* 8. 32. and Pharaoh hardened his heart at this time alſo, which is a plain intimation that he had hardened his heart ſeveral times before; and ſo God maketh veſſels of di honour not in the firſt creation, as hath been imagined by ſome for then he made all things good, *Gen.* 2. 31. *and God made man upright, but he hath ſought out many inventions*; *Eccleſ.* 7. 29.]

Anſw. Grave Seignior, to what you ſay that I deduce from the Scripture, that God doth elect men in Jeſus Chriſt to eternal life without any reſpect had to faith or the uſe of means, I pray point out the place where either I or any man elſe have vented ſuch ſtuffe; if you cannot, blame me not to charge you for bearing of falſe witneſs againſt your neighbour, yet this both my ſelf and others conſtantly do affirm, that in the decree of election, God hath no reſpect at all to faith or uſe of means, as a motive, incentive, or cauſe why he ſhould elect one rather then another; but yet in that decree thoſe whom he ſets his love upon to appoint them to ſalvation, thoſe he doth decree that they ſhall be ſaved by faith in his Son, and by exerciſing of ſuch means as he hath or will appoint in his word.

To

To what you do inſert by way of conceſſion, (although they do exclude the works of the law wholly in that thing) Sir, this is your miſtake, (as I have told you of it before) For I would have you to learn this from me, if your pride be not too great, that where works of the law are excluded, and faith required, that is onely meant in the buſineſs of Juſtification, and not to be meant about the matter of election; for in the cauſe of election, both faith and uſe of means are as much excluded from having any caſting voice at all, as well as the works of the law: yet this to be underſtood excluded as antecedently to election, but not as conſequently excluded, as from being a means, cauſe, or motive of the decree, but yet excluded as from being of a conſequent means for the execution of the decree; for as ſo, works are as neceſſary to ſalvation as faith it ſelf, for *Heb.* 12. 14. *without holineſs no man ſhall ſee the Lord.*

Nor is there any more truth in that which follows, that we ſhould collect from that portion of Scripture, that the Reprobation of perſons to everlaſting deſtruction proceeds ſolely and ſingly from the will of God; but this is that we do affirm, that God did not elect ſome, but paſt by them, and left them in their loſt condition, and this was ſimply and ſingly from the ſame will whereby he elected the reſt, and that for the ſin whereinto they had irrecoverably caſt themſelves, which would unavoydably fetter them, and make them obnoxious to all other ſort of ſins, for thoſe ſame ſins, I ſay, at the laſt to condeme them: and who can in this expoſtulate againſt the juſtice of God?

For *Iſmael*, *Eſau*, *Pharaoh*, whom the Spirit of God makes inſtances of non-election or reprobation, they were by the decree of God, which is his will or good pleaſure, left in, or paſt by in that corrupt maſs of perdition, out of which the Lord determined not to deliver them, nor to ſupply them with grace ſufficient for their ſalvation, and this was from all eternity before they were in exiſtence; concerning which our diſpute is, which as yet you do not meddle with al, but onely about reprobation in time, concerning which I have no cauſe to contend but ſhall readily acknowledge that when theſe men came to be in being, they in their ſeveral generations were led away by their own luſts, which, as they did flow from that principle of their non-election, ſo one ſin in Gods juſtice might be the cauſe of another ſin.

You make your progreſs thus.

[But it is found in Scripture that Gods way in making veſſels of

of dishonour, is in respect of what he doth by men in time when they come to have a being: and so it appeareth from that similitude of the potter, *Ier.* 18. 3, 4. *Then went I down to the potters house, and behold he wrought a work on the wheels, and the vessel that he made of clay, was marred in the hand of the potter: so he made it again another vessel as seemed good to the potter to make it:* and we do find that God doth not apply the parable or similitude to any work that he did in the first creation, or before man had a being, but he doth apply it to his dealing with men in time, when they have a being: for saith the Lord by the Prophet *ver.* 5, 6. *O house of Israel* (note) the house of *Israel* was a people then in being, and yet were not at that time made vessels of dishonour, or given over of God to their own destruction: but God pleadeth from that similitude that he had power, and also would do it, if they did walk stubbornly against him, which accordingly came to pass: for saith the Lord by the Prophet, *ver.* 11. *Behold I frame evil against you, and devise a device against you, return ye now every one from his evil way, and make your wayes and your doings good: and they say there is no hope, but we will walk after our own devices*, &c. *ver.* 12. and more for the clearing of this you may find, if you read *chap.* 19. and especially mind the 15. *ver.* the words are these, *Thus saith the Lord of hosts, the God of Israel, Behold, I will bring upon this city, and upon all her towns, all the evil that I have pronounced against it, because they hardened their necks, that they might not hear my words.*

Answ. My friend, why this of the Apostle, *Rom.* 9. must necessarily be relative to any other place, but immediately from that inspiration of the Holy Ghost, I am assured you can bring no cogent reason for it: Tis true the margin of the Bible gives a hint of some such parallel places of the like import, but it doth not thence follow that the interpretation of the one must be concluded to be the sense of the other. But if any man in this list to be contentious to make it relative, then surely it must rather be to that in *Isa.* 45. 9. as I could evidently make it to appear if it were necessary: and then all what this Gentleman hath said to that of *Ier.* 18. 3, 4. must needs fall to the ground, where I have nothing to say either to him or it, the strength of my Argument being nothing at all concerned in it. What is in this paragraph spoken as to vessels of dishonour, I shall by and by meet with that in the Analysing of this 9. to the *Rom.* and in the mean time proceed to

attend

attend to what you farther say.

[And this is that which is pleaded for in *Rom.* 9. that God hath power and also it is his will to harden the hearts, and blind the eyes, or darken the understandings of those that will not obey the truth in their day of grace, when light is held forth unto them, as it came to pass upon the Jews, as the just and righteous judgement of God upon them, *Luk.* 19. 44. *Because they knew not the time of their visitation. Rom.* 9. 32. *Because they sought it not by faith*: and *Rom.* 11. 20. *Because of unbelief.*]

Though this be all yeelded, yet the truth that I profess is never the more prejudiced: I shall therefore hearken to what you further say. *Answ.*

[But there is one text yet in the rere of all the rest that are mustered up for the proof of this Argument, which I cannot well pass by, without speaking something to it; lest it should be said, that there was some strength in it: which I knew not how to remove the text is 1 *Pet.* 2. 8. *which stumble at the word, being disobedient, whereunto also they were appointed.*]

Alas! grave Sir, are you now at last grown so conscientious as to hold your self obliged exactly to answer all my allegations? or do you think you have here espied an advantage? I am very certain that there are but few of all those places I have cited that you have medled with at all, but put a slur upon the most of them: but none of all, that you have satisfactorily answered. Let your whole pamphlet be surveyed, and judgment given upon it, whether you have given but the appearance of an answer to any one text by me presented: and now do you come with such pretences, that there is no such strength in it but that you knew how to remove? But let us hear what your wisdome wil say to it. *Answ.*

[To which I reply, first, by demanding who it is that can be disobedient in doing what they are appointed to do by God himself? Now if those that live and dye in unbelief were appointed of God so to do, then where is their disobedience? are they not as much obedient as those that live and dye in the faith? for they do no more then what is appointed them of God to do: and then do they not equally and alike do the will of the Father? and then would they not be the brethren and sisters of Christ? *Matth.* 12. 50. Let those that have understanding judge.]

Sir, I will give you for your better satisfaction, the scope of the

the place, and that will a little conduce to gain the ſenſe of the words.

The Apoſtle in this ſame verſe partly confirms what he had delivered concerning Chriſt, *ver.* 4. *viz.* that he was a living ſtone, choſen, and precious, and partly he prevents an objection which might ariſe from the incredulity of the greateſt part of the Jews, and chiefly of the Scribes and Phariſees.

This ſcandal he removes by the commemoration of a prophecy of *David*, *Pſal.* 118. 22. whereby to ſignifie that they ought not to be offended with the incredulity of the Jews as a thing ſo ſtrange as never to have been expected, whereas it was foretold by *David*, and that by a ſpecial inſtinct of the Holy Ghoſt. 2. And to the confirmation of the ſame he adjoyns another prophecy of *Iſa.* 8. 14. And laſtly, the ſame ſcandal he utterly caſniers, by a declaration that ſuch was the will of God that it ſhould be ſo, which (as being moſt juſt and holy) all the people of God are bound to acquieſce in, and this he clears, *ver.* 8. when he ſaith, that thoſe unbelievers who are offended at the Goſpel were appointed unto this very ſame thing. The like expreſſions are found, 1 *Theſ.* 5. 9. *God hath not appointed us to wrath*: and *Rom.* 9. 17. *for this ſame purpoſe have I raiſed thee*: and *ver.* 22. *veſſels of wrath fitted to deſtruction*: and *Jude* 4. *of old ordained to condemnation.*

And this of the ſcope; now for the ſenſe of the words.

1. We do not ſay they were appointed, as if we did maintain that God had decreed to infuſe or inſtil unbelief into them, for all men are by nature unbelievers and diſobedient to the truth.

Adams diſobedience had expoſed them to, and left them in ſuch a connative ſtate of unbelief and diſobedience, that they were never able to ſhake off, nor rid their hands and hearts from, until God by his immediate hand had ſprinkled them with pure water and waſht them clean; and therefore there needed no new inſtinct to make them do that, to which (you ſay) they were appointed to do, their own contracted original depravation would carry them on faſt enough to that without any other, or new intervenient act of God.

No Sir, Gods acts are all holy, and juſt, they were appointed to that unbelief and diſobedience, not that God would work it in them.

But that he had decreed and ſo appointed to leave them in that un-

unbelieving and disobedient condition wherein to man at first had freely precipitated himself, whereby he had so captivated all his posterity, that they being deprived of the glory of God, and God likewise having decreed to permit them to fall into gross actual transgressions, from which he was no way obliged to preserve them; and hence it is that here it is said they are appointed to it, because God had decreed not to prevent it, none of this disobedience or unbelief came to pass, either God not knowing of it, or wanting power to hinder it, but God, for the setting forth of his own glory in the manifestation of his justice upon such immorigerous subjects, he had decreed to permit that unbelief and disobedience, and so it was appointed.

2. Neither do we say that there was any precept or command, whereby God did require that unbelief or disobedience; No, the purity of his most holy nature doth most severely forbid it; but this it is that we assert, that the just God had appointed or decreed not to give them faith, which is an undeserved grace, *Eph.* 2. 8. not to give them the spirit of obedience, for that is a disobliged mercy, and yet without whose gift of themselves they could do nothing, *Joh.* 15. 2. *Phil.* 2. 13. and that positively likewise he had decreed, that when they were refractory and disobedient against the Gospel, in a righteous way of judgement more grievously to blind and harden them, so punishing sin with sin, and in the end and issue of all, to give them the wages which they had earned, that so they might reap what they had sowen, and receive the fruits of their own labours, *viz.* hell and destruction; and so all of this was appointed, because decreed to be done or permitted to be done. Therefore you do but dally and play with the words, and make a mock of the language of the holy Ghost, when you write; If those that dye in unbelief were appointed of God so to do, then where is their disobedience? are they not as much obedient as those that live and dye in the faith? Good Sir, this obedience that you dream of, that so much perplexeth your brains, supposeth a command to that unbelief, that disobedience, which we utterly deny. Tis true this we do affirme, that there doth proceed a decree, and that, not positive, but negative, *viz.* a denyal of such grace as by which they might be inabled both to believe and obey the Gospel.

And that grace being wanting to them, how shall they believe, how can they obey? and yet all this is no other then God

in his secret counsel hath decreed, appointed, to permit in [illegible] manner to come to pass.

But you have another bout with this text, and say,

[But secondly, I do therefore affirme that the disobedience [illegible] unbelievers is in not doing of that which they should do by the appointment of God; and as some of the former translations read, being disobedient to that whereon they were set: and if a man do but look on his Greek Testament, and say no otherwise to this text, then in his own conscience he judgeth to be the due sense of it, as he is freely willing to answer the same *before the great and righteous Iudge, the Lord Iesus at his appearing, when he shall sit upon the throne of his glory:* Then I am perswaded that he will say no otherwise of it.]

Answ. Sir, in answer to this your conclusive cathedral gloss, *viz.* that the disobedience of unbelievers is in not doing of that which they should do by the appointment of God; I must tell you it is a very luxuriant and corrupts the text, and perverts the whole scope of the Holy Ghost and sense of the words, both of which according to the mind of the Spirit, and given in before, I need not to repeat it.

The word which the Translators here render disobedient is ἀπειθοῦσι, which properly signifies an unperswaded person, an incredulous, unbelieving and refractory person, that will give no assent unto that which he hears. And now I pray learn me one lesson, In what Grammatical construction can these words whereunto they were appointed, have any manner of relation but onely unto their antecedent disobedient, or unbelieving, and not to any implicit command or injunction of God, as it is by you feigned.

And then it must necessarily carry this Interpretation, being disobedient, unperswaded or incredulous, *unto* which their disobedience, misperswasion, or incredulity, they were before hand, even from all eternity, predetermined, predestinated or appointed of God.

But that which followes of yours puts me into a wonder, as it was to the Jews concerning Christ, *Joh.* 7. 15. *How knoweth this man Letters*, or *Learning?* (as it is in the Margin) having never learned, μὴ μεμαθηκώς. I suppose you are not a pretender to Enthusiastical raptures, as if you could speak any exotick language by an immediate divine inspiration, which you never learned

as one in *London* once did in my hearing, pretending a miraculous gift in his speaking of Hebrew and Greek, he being no scholar; but let that pass, and him too that set you on this buz, which onely makes a noise but comes to nothing.

For those former translations you mention, which render the words, being disobedient to that whereon they were set, I have not met with any such, and therefore leave them to their own sense. But upon your proposal and heavy charge thereon, I have surveyed the original: the words are these, ἀπειθοῦντες εἰς ὃ καὶ ἐτέθησαν; for the word ἀπειθοῦντες, it properly signifies (as I said before) a person unperswaded, not believing; and for the word ἐτέθησαν, whereon you lay the stress of your interpretation, if we shall follow the usual sense of the holy Ghost, in divers other such like places, it cannot in any other fair construction be rendred then *Appointed, ordained.* viz. by the decree of God, and so is the word τίθημι usually taken, as *Ioh.* 15. 16. *I have chosen you and ordained you*; ἔθηκα ὑμᾶς, and 1 *Thes.* 5. 9. *God hath not appointed us to wrath*, οὐκ ἔθετο ἡμᾶς: now why you should tread in a path by your self, and wave the best received Interpretation, I know no cogent reason for it, but that you have a vain affectation of singularity. Nor indeed much would it conduce to your purpose, had you your desire in this sense of the word; but such men as you are when they can no wayes evade the power of the Spirit speaking in any Scripture, then they fall to their wrenches and turnings, and doubles, as the Hare doth when she is hard hunted and in danger to be taken, and can find no other way to escape; and therefore I will leave you to your vain subterfuges; and attend to what you further say.

[*Object.* But the objection that usually is made against this, is grounded upon *Rom.* 9. 19, 20. Thou wilt say unto me, *why doth he yet find fault, for who hath resisted his will? Nay, but O man, who art thou that repliest against God? &c.* Now that which some do infer from it, is, That God doth Reprobate men to eternal destruction without assigning, or ascribing any other thing to be the cause of it but the will of God, as this man doth in his argument.

Answ. To which I answer, that there is no need at all for men to dispute with God so as to demand of him a ground or cause of [illegible] Reprobation, for he hath shewed them the things, of himself [illegible] made, even his eternal power and God-

 head,

head; so that they are without excuse: *Rom.* 1. 20. and has shewed sufficiently in the Scripture, that the rejecting the means of salvation, continuing in sin and unbelief, is the cause of it, as hath been already proved, and yet I shall by the help and assistance of God endeavour to make it more plain; for consider, that the people that *Paul* speaks to in these words, *Thou wilt say unto me, why doth he yet find faults? for who hath resisted his will, &c.* were the *Jews*, which notwithstanding all that God did publish and declare unto them by Jesus Christ, and by his Apostles; first tendring unto them the choice and precious mercies of himself in his Son Christ, that repentance and remission of sins should be preached in his name among all nations, beginning at *Jerusalem*, and so it was declared unto them, *Acts* 4. 10, 11, 12. *that there was no other name under heaven given among men whereby they must be saved but only by the name of Jesus of Nazareth, whom they had crucified, whom God hath raised from the dead: Which is the stone that was set at nought by the builders the Jews:* yea this truth was plainly declared by *Paul* also, in *Acts* 13. from *ver.* 16. to *ver.* 46. and he applying his speech to the men of *Israel*, and children of the seed of *Abraham*, in the conclusion thereof *ver.* 38, 39. saith these words, *Be it known unto you therefore men and brethren, that through this man is preached unto you the forgiveness of sins, and by him all that believe are justified from all things, from which they could not be justified by the law of Moses:* Beware therefore, saith he, *ver.* 40, 41. *Lest that come upon you which is spoken of in the Prophets, Behold ye despisers, and wonder, and perish, for I work a work in your dayes which ye shall,* (or see *Hab.* 1. 5.) *will in no wise believe, though a man declare it unto you*; and by this it may solely be concluded, that *Paul* was not of that mind, that those people, or any other people whatsoever, were appointed, or designed of God, by his purpose and decree from before the foundation of the world, that unavoidably they must, and can do no other but despise Jesus Christ, and the means of salvation by him, for if he had been of that mind, then certainly he would not have had them beware, or take heed of that which they could not help.

But notwithstanding this, *ver.* 45. *they spake against those things which were spoken by Paul, contradicting and blaspheming*, and although through Jesus Christ was preached unto them the forgiveness of sins, and by him all that believe are justified from all things

things, from which they could not be justified by the law of *Moses*, yet, as they had said before, that they were *Moses* disciples, *Joh.* 9. 28, 29. and they knew *that God spoke by Moses, but as for this fellow, we know not whence he is*; so yet they were resolved to dwell upon the law of *Moses*, together with being children of the stock and seed of *Abraham* according to the flesh, for justification in the sight of God: and to the very same people *Paul* speaketh, *Rom.* 2. 17, 18, &c. saying, *Behold, thou art called a Jew, and restest in the law, and makest thy boast of God, and knowest his will, and approvest the things that are more excellent, being instructed out of the law, and art confident that thou thy self art a guide of the blind, a light of them which are in darkness*: and to those people he speaketh also, *Rom.* 9. at the beginning, and so forward, saying, in *ver.* 7, 8. *Neither because they are the seed of Abraham are they all children, but in Isaac shall thy seed be called: that is* (saith he) *they which are the children of the flesh, these are not the children of God: but the children of the Promise are counted for the seed.* And this he proveth in shewing that *Ismael* the son of the bond-woman, *Gal.* 4. 22, 23. *verses*, and *Esau* also that was born of *Rebecca*, which together with *Jacob* was conceived in the womb of her, to wit *Rebecca, by one, even by their father Isaac*, all descending from *Abraham* according to the flesh, and yet *Ismael* and *Esau* must be cast out of *Abrahams* house or family. And that which he saith *ver.* 13. *Jacob have I loved, but Esau have I hated*, was written by the Prophet *Malachy* many years after they were born, brought forth and became two nations, as it was said to *Rebecca, Gen.* 25. 23. and the ground or reason shewed by *Obadiah, ver.* 10. and this is to shew that God hath not bound himself by any purpose, decree, or promise, to elect, justifie, or eternally to save them by their keeping the law of *Moses*, and in being the seed of *Abraham* according to the flesh, and therefore there could be no unrighteousness with God in casting them out, or breaking them off from their own Olive-tree, notwithstanding all that they could plead for themselves in these things.

But it was that vain confidence that *Paul* knew they had in these things before mentioned in *Chap.* 2. *Behold, thou art called a Jew, and restest in the law and art confident, &c.* and therefore *Paul* might well say, *thou Jew that restest in the law and art confident*, who say unto me, *why doth he yet find fault? for who hath re-*

sisted

fitted his will? for being so confident in these things, they would be apt to say, Why should God find fault with us? Is it not the will of God that the seed of *Abraham*, being circumcised, and keeping the law of *Moses*, should be his people? and hath not God himself commanded these things, and annexed promises thereunto? who hath resisted his will in all this? But *Paul* having before fully proved, that God had not bound himself either by purpose, decree, or promise, to elect, justifie, or eternally to save them upon that account, might well say, thou must not reply against God, for he having made no such promises unto thee upon those terms, he is at liberty to break thee off as an unfruitful branch, and to make of thee a vessel of dishonour.

For notwithstanding all the means that God had used towards them in order to their conversion, they having all heard *Rom.* 10. 18. and God having stretched forth his hands unto them all the day long, and yet, notwithstanding all that God had done for them in tendring unto them such precious promises in Jesus Christ, yet they were a disobedient and gain-saying people: and thus walking stubbornly against God all the day of Grace, they are now in the hands of God as the clay was in the hand of the potter, to make of them vessels of dishonour: for the Potter did not take a piece of clay into his hand on purpose to make such a vessel at the first as it was made by him afterwards; but *Ier.* 18. 4. *the vessel which he made of clay was marred in the hand of the Potter, and so he made it again another vessel, as it seemed good unto the Potter to make it:* and so in like manner, those people, the Jews that *Paul* speaketh of in the Epistle to the *Romans*, being stubborn in the hands of *God*, and disobedient unto his righteousness, even when his hand was stretched forth unto them all the day long, it was now just with God to make of them vessells of wrath, fitted, or made up for destruction; and thus it is plain to any rational man, that will but look on these things with a single eye, and with an upright mind judge of the same, that the good will and pleasure of God is not solely and singly the cause of Reprobation, without having any other ground or reason assigned thereunto in Scripture, but that the rejecting the means of salvation, to wit, the free tenders of Christ in the Gospel, continuing in sin and unbelief, and denying the power of godliness, is assigned by the holy Spirit in the Scripture as a cause thereof.]

And as God thus dealt with the Jews, because they sought not righteousness

righteousness by faith in Christ, so doth God in like manner deal with all the world for the like cause: *He that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God: and this is the condemnation, that light is come into the world, and men loved darkness rather then light, because their deeds were evil:* and 2 *Thes.* 2. 10, 11, 12. *Because they received not the love of the truth that they might be saved, and for this cause God shall send them strong delusions, that they should believe a lye, that they all might be damned who believed not the truth, but had pleasure in unrighteousness.*)

I have here presumed much upon the Readers patience, and therefore must crave his pardon, in obtruding upon him so much of nothingness, vanity, and incongruity, (as to the Apostles scope) as is contained in this answer of my adversary, being not *ad idem*, but a rambling discourse not any whit analogous to the business in hand: Yet I have not spared to set the whole down, having proposed that to my self to be my method at first, that so it might appear, that I had not put a slur upon any part of his writing, which had any appearance of substance in it. *Answ.*

And yet in my answer hereunto I shall not confine my self to such strict terms as to pursue him so closely in his wildgoose chace through thick and thin, over hills and over dales, *Ultra Garamantas et Indos*, and so to wait upon him in his crooked waies, or follow him in his extravagancies: he gleans up and pascheth together divers impertinent places of Scripture, as *Act.* 4. 10, *&c. Act.* 13. 16, *&c. Ioh.* 9. 28, *&c. Rom.* 2. 17. *Gal.* 4. 22. *Gen.* 15. 23. *Obad.* 10. *Rom.* 10. 18. and *Ier.* 18. 4. and 2 *Thes.* 2. 10, 11. and from these to drain out the Apostles meaning in this place.

But my purpose is to keep me close to the words of the Apostle, who best knew the meaning of the Spirit, and who alone is sufficient to be his own interpreter, and from thence to infer so much as to a rational man may give a full decision to the matter in controversie, *viz.* that sin and unbelief is not the cause of Reprobation before all time, but that it proceeds solely from the good pleasure of Gods most holy will, to reprobate or pass by whom he pleaseth; though this confident I might say impudent man, saith he hath already proved the contrary: But sure then it must be in one of his former printed volumes, I am certain it cannot be found in this pamphlet.

But before I undertake to make an entry on the words, I cannot

not over-slip one of his new discoveries, whereof he desires the Reader to consider that the people that *Paul* speaketh to in these words, *Rom.* 9. 19. *Thou wilt (a) unto me, why doth he yet find fault, for who hath resisted his will? &c.* were the Jews, &c. Sir, may I be beholding to you for this your rare invention? Your skill in Chorography it seems is not ordinary, such a dull brain as I have, did believe that *Rome* stood in *Italy*, within the bounds of *Europe*, but your dextrous art hath espied it out in *Judea* within the climates of *Asia*, many hundreds of miles distant from what I ever apprehended of it. I pray Sir, in your next inform me whether *Rome* stood in *Jerusalem* yea or no; But what need I to wonder at this? for with such fopperies you gull your deluded Auditors, who swallow down worse falsities then these, without straining at such *Camels*.

For truly Sir, I must tell you, that you must help me to such a faith that can remove mountains in the twinkling of an eye, nay cities too, before I can yield to you that *Paul* here speaks to the Jews: For if I may safely believe *Paul* rather then you, it was directed to the *Romans*, *Rom.* 1. 7. for all that be in *Rome*; and the Postscript written to the *Romans* from *Corinthus*. Now who can be so ignorant as not to know that the *Romans* were Gentiles and not Jews? and though in this chapter mention be made of the Jews, his sorrow for them in respect of his near relation to them, their ancient pedigree and great priviledges, yet it is directed particularly to the Gentiles, that they might make a holy use thereof. So that your fabrick raised on so sandy a foundation, your *Babel* consisting of a bare circumlocution of several texts of Scripture forced by you to speak what was never intended by the Holy Ghost in them, it all moulders to powder. But lest this may seem rather a tergiversation then an answer, I will, as I intended, offer to the Readers view, the genuine Analysis of the Apostle in this part of the chapter, that so sorting it as collateral to your forced interpretation, the judicious Reader may thereby censure, whether is more suitable to the mind of the Holy Ghost, yours or mine.

In the former part of this chapter, the Apostle had been treating of the predestination of the Saints by the examples of *Isaac* and *Jacob*, and now is he entred upon the doctrine of reprobation, by the examples of *Ishmael* and *Esau*, under which all Reprobates may be comprehended: Of whom when he had concluded

cluded that it was not for any of their evil deeds, but the meer good pleasure of Gods will that so rejected them: and having proposed an objection to himself, which carnal wisdome might alledge, that if the matter were so, then there was unrighteousness with God, to deal so unequally with persons that were in all things in an equal condition.

He repulseth this objection as most absurd, saying, God forbid; and withal he aggravates his protestation against such a conclusion as the charging of God with injustice, by the testimony of God to *Moses*, *Exod.* 33. 9. *I will have mercy on whom I will have mercy, &c.* the reason whereof is drawn from Gods absolute and most free power that he hath over all his creatures to do with them what he pleaseth.

The same absolute sovereignty is likewise ratified by the example of *Pharaoh*, in whom there is such a series and concatenation of acts of the divine providence in hardening and destroying, and that written in such large Characters, that all the future ages of the world might know, that God is Lord Paramount over all the works of the creation, and therefore that he may, when, and whom, and where he pleaseth, raise up some to be as potsheards, that were made of purpose that his absolute power might be shewen on them; as to shew mercy on whom he will, so to harden whom he pleaseth.

This block being removed, and thereby the point of absolute soveraignty being confirmed, the Apostle now meets with another objection, *ver.* 19. *Thou wilt say unto me, why doth he yet find fault? for who hath resisted his will?* now from what the Apostle here objects, it is palpable that in himself he concludes, that it depends meerly on the will of God that some are Reprobated, or not elected, and thereby hardened, and being hardened do unavoidably sin and perish. For humane reason from what was said (*whom he will he hardens*) might conclude, that the Apostles doctrine leads to an absurdity; for if it must be so, how can it be that God can justly complain of those which are hardened, and so of those who are Reprobated, when they do sin? How may it be said can God complain? and that for a double reason: First, because those who are hardened or reprobated, when they sin, they do onely such things as God doth will to permit by them to be done. Secondly, because those who are so reprobated and hardened, they can do no other then thus sin, if that unto that purpose they

were so hardened and reprobated: Now both of these things are very true, neither doth the Apostle deny either of them. But that which humane reason doth infer from thence, *viz.* that therefore God cannot in justice find fault, or be angry with the Reprobates when they sin, this he takes for a false conclusion, and therefore he checks the boldness and petulancy of wanton carnal reason, saying, *Nay but O man, who art thou that replyest against God?* wherein the Apostle flatly condemns the daring boldness of such men, who when God had plainly declared in his word, that according to his free good will and pleasure, he had elected whom he would, and therewith had mercy on whom he would, and that he had likewise not elected or reprobated, and therewith hardened more and more whom he would, yet they would be so adventurous as to reply, answer again, dispute, or expostulate the case with God, thereby tacitly accusing him of injustice, and making him either the author or approver of sin, and so extenuating their own wickedness. In short, it tends thus far to our purpose, that the Apostle insists not on a refutation of these reasons, but by his silence gives consent unto them, onely he rejects the sequel thence deduced, by this express reproof, *who art thou that replyest against God?*

Next, for a further confirmation of what he hath in hand, he brings a similitude from the Potters house: *Shall the thing formed say to him that formed it, why hast thou made me thus?* In which words are condemned the desperate audaciousness of such, who fear not to contend with God their maker, why he had not made them otherwise then he hath: a like parallel place we have, *Esa.* 45. 9. *Wo unto him that striveth with his maker, let the potsheard strive with the potsheards of the earth; shall the clay say to him that fashioneth it, what makest thou?*

Further, in these words, *Hath not the potter power? &c.* the Apostle by an argument *a minori ad majus*, clearly evinceth, that God may, without the least tincture of unrighteousness, elect or reprobate, have mercy or harden, appoint to salvation or damnation, whom he will.

For if the potter may enjoy that freedom without the control of any, that of the same lump of clay he may make one vessel to honour and another to dishonour, how much more may God, who is such a Lord that no man may say unto him, *What dost thou?* Job. 9. 12.

Adde

Adde moreover this (to make it weigh heavier) the potter, though he be the maker of the vessel, yet he is not the maker of the clay whereof the vessel is made; but God he made us of nothing, at least he made the lump of clay whereof man was made: Now the Apostle purposely made use of the word clay, to prevent a cavil which might be made, *viz.* that there is a great deal of difference betwixt us and earthen vessels: be it so; but yet what are we but as clay in the hands of God? for thereof were we at first formed, so *Ier.* 18. 6.

And therefore without dispute, we are more properly as clay in the hands of God, then the clay whereof the vessel is made in the hands of the potter. And that the Lord hath a far greater power over us, then the potter hath over his clay, because we are more properly Gods, then the clay is the potters, for the potter made not the clay, but God made both the clay and the potter; he made the clay of nothing, and of that clay fashioned man. Besides, the potter as he made not the clay, so is it not in his power to unmake it, but that it will be clay still; but God, as he formed man of nothing, so if he would please he might reduce us to our first nothing. Moreover, we see that there is a great difference between the potter and his pot that he makes, and yet it is but finite, for both are creatures: But between God the creator of all, and us his creatures, there is an infinite disproportion, so that hence it comes to pass, that the power and soveraignty that God hath over the work of his hands, is infinitely beyond what the potter hath over his clay. If therefore the potter hath such power over his clay that is not simply his own, but holding all in *capite* from God himself, how much greater power then hath God over us *worms and no men*, to frame, fashion, and do with us what seems good in his own eyes, without any dispute to be made with him?

From all which it is as clear as the day, that God in Reprobation or non-election, though he had no respect to sin as to the decree, yet in respect of the soveraignty that he hath over his creatures, he may according to his good will and pleasure, form and appoint any vessel to dishonour, without being accountable to any, or in the least measure charged of unrighteousness.

And thus having done with my Antagonist, for his doctrinal part out of that ninth chapter of the *Romans*, I must attend unto the practical uses that he draws from them, which are these following.

Now the uſe that we make of this, is firſt, it doth hereby appear, that Gods decree before the foundation of the world, doth not hinder men from being eternally ſaved, if they be not wanting to themſelves in the uſe of that means, and the exerciſe of that power that God giveth unto them for the accompliſhing of their everlaſting happineſs.

Secondly, It may be a precious incouragement to all people to go unto God by Jeſus Chriſt, in the uſe of that means that he hath appointed, for life and ſalvation, foraſmuch as he is able to ſave to the uttermoſt all that come unto God by him.

Thirdly, thoſe that have embraced Jeſus Chriſt by that way and means, may be ſweetly comforted in the everlaſting love of the Father, manifeſted to their ſouls through the precious promiſes of God in Chriſt Jeſus, which are not yea and nay, but in him they are yea and amen; which promiſes of remiſſion of ſins, the everlaſting inheritance, and the holy Spirit of promiſe, as *Ephe.* 1. 13, 14. 2 *Cor.* 1. 12. a ſeal or earneſt of the ſame inheritance, and thoſe promiſes are aſſigned, and made over ſo firmly to penitent believers, being baptized in the name of the Lord Jeſus, together with ſeeking for the ſame ſpirit by prayer, and laying on of hands, believing the reſurrection of the dead, and the eternal judgement, and growing up, upon thoſe principles, in holineſs of life, in the fear of God, and with a ſingle heart in obedience to Chriſt, delighting to obſerve all his counſel, and ſo going on unto perfection in the way of righteouſneſs, with perſeverance enduring therein to the end of their lives, that they ſhall undoubtedly be ſaved in the day of the Lord; according to theſe, and ſuch like Scriptures, *Ioh.* 3. 15, 16. *Chap.* 15. 16. *Matth.* 18. 14. It is not *the will of your father which is in heaven, that one of thoſe little ones ſhould periſh.* (Note) It hath an alluſion to *ve.* 6. *Thoſe little ones that believe in me, Mark* 16. 16. *Acts* 2. 38. *Chap.* 16. 31, 32, 33, 34. *Matth.* 24. 13. *Rev.* 2. 10. for God cannot fail in making good his promiſes to his people, they remaining faithful; for he hath confirmed it with an oath, which to men is an end of all ſtrife, *Heb.* 6. 16, 17, 18. *Wherein God willing the more abundantly to ſhew unto the heirs of promiſe, the immutability of his counſel, confirmed it by an oath; that by two immutable things in which it is impoſſible for God to lye, we might have ſtrong conſolation, who have fled for refuge to lay hold on the hope ſet before us.*

Fourthly, let the expreſs words of Jeſus Chriſt be accepted of

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as a sweet counsel to all people, *Joh.* 12. 35, 36. *Yet a little while is the light with you, walk while ye have the light, lest darkness come upon you: while you have the light believe in the light, that ye may be the children of the light*: also *Heb.* 3. 13. *exhort one another daily, while it is called to day, lest any of you be hardened through the deceitfulness of sin*: Hearken unto these things ye sons of men: seek ye the Lord while he may be found, call upon him while he is near; Let the wicked forsake his way, and the unrighteous man his thoughts, let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon.]

Sir, I shall not have much to say to your uses, as containing little of controversie, though somewhat might be said to each of them; but I shall wink at small faults, as being weary with your former doctrine: and therefore instead of answering any one of yours, I shall deduce from the doctrine that I have delivered certain consectaries, flowing from the breasts of consolation, and naturally arising from the subsequent words of the Apostle, which may conduce much (if well applied) to the business now in controversie between us. *Answ.* Isa. 66. 11.

First, here we may behold as in a glass the hatred of God against sin, and for the sake thereof against sinners, *viz.* that whiles we see him by his vindictive justice executing of wrath upon sinners, he hereby declares himself to be a God hating sin, neither that any iniquity can dwell with him; And as his anger is extended against sin, so it is onely against sin; sin is none of Gods creatures, no part of the creation, for all that he made was good: and therefore God is not angry with, nor hates the devil intensively, and that immediately as to his person and nature, for that is good; but as he hath contracted sin, and so that renders him hateful and abominable. How then can God be charged with any iniquity, when he is pleased for the manifestation of his justice, and therein of his hatred unto sin, he is pleased I say, not to elect, but to reprobate some, and fits them, makes them up, or appoints them to destruction, that all the world may ring of his anger and hatred against sin? Psal. 5. 4.

Secondly, and as God was willing to shew his wrath, so was it needfull there should be such subjects, even the Reprobates, on whom he might make his power known, that whiles we look upon God, *avenging himself on his enemies*, the Reprobates, and therein shews us his wrath against their sin, so withal we might take Isa. 1. 24.

notice

notice of his power, *that he may break them with a rod of Iron, and dash them in pieces like a potters vessel*, and that onely because of their sin; and that we might hence learn *to serve the Lord with fear, and rejoyce with trembling.*

Psal. 2. 9.

Pſa. 2.11.

Thirdly, this may likewise serve as a watch-tower, or warning-piece to the elect, that when as they see how infinite the anger of God is against sin, and how full of power he is to take vengeance for sin, they might thence be provoked to hate the garment spotted with the flesh, and alwayes stand in awe and reverence of the most mighty God, whose wrath is like a consuming fire: And therefore it is not said, what if God willing to be angry and to put forth his power? as though that God were delighted in anger, and in the acting of such a power, and therefore to this end did not elect or Reprobate such a multitude of men.

Jude 23.

Heb. 12. 29.

But it is said, What if God willing to shew his wrath, and make his power known? *viz.* to all the men in the world, in all ages and generations, to the Reprobate, that they thence may be made inexcusable.

But to the elect, that they having in their eye so many examples of Gods wrath and power upon the reprobates for their sins, they might thereby be stirred up to serve God acceptably with reverence and godly fear, so working out their salvation with fear and trembling.

Heb. 12. 28.

Phil. 2. 12.

Fourthly, this will serve as a *Mercuries* finger to point unto the honour of the Saints, and to set forth the high advancement that from all eternity they have had in the bosome of God, *viz.* that God could be well pleased that a greater part of the sons of men should be passed by as not known of God, and so left to the original hardness of their own hearts, which *Adam* voluntarily drew upon himself and all his posterity, and for which to be doomed to everlasting torments, to this end among the rest, that he might make known the riches of his glory on the vessels of mercy; *contraria juxta se posita mutuo se illustrant.*

Pro. 8. 31.

Rom. 9. 23

But how are the riches of his glory made known to the Saints by the reprobating of some? Why herein it is manifested, that when as there was an equality of condition in all, all alike lookt upon as in one corrupt lump and mass of perdition, wherein it was in the free power and holy liberty of God, to have reprobated those whom he hath elected, and to have elected those whom he hath reprobated from eternity, *Yet he hath not appointed us unto*

1 Thes. 5. 9.

wrath,

truth, but to obtain salvation by our Lord Iesus Christ: all which doth proceed from the riches of his glory, and no foreseen worth, or works, or faith in us.

And now worthy Sir, by comparing of your Enthusiasms with my Analysis and practical uses thereupon, let the impartiall Reader judge, whether hath more candidly represented the scope, sense and mind of the holy Ghost, you or I.

So that now after this tedious conflict for the defence of my second Argument, I must attend your summons to see what you can say against my third Argument, which followeth.

[His third Argument is this; If sin and unbelief, and the rejecting of the means of salvation, are the onely causes why God reprobates any to destruction, then there is no such mystery in the decree of reprobation, neither are Gods wayes therein so unsearchable, but that the true and undoubted cause may be assigned: But yet they are mysterious and unsearchable. See (saith he) *Rom.* 9. 14. *What shall we say then, is there unrighteousnes with God? God forbid, Rom.* 11. 33, 34. *O the depth of the riches of the wisdom and knowledge of God! how unsearchable are his judgements, and his wayes past finding out? for who hath known the mind of the Lord, or who hath been his counsellour?*

To which I answer; first, that had I not been acquainted with the blindnes of these men, that love to be called of men, *Rabbi*, or Master, I should have been taken up with admiration, that one boasting so much of schollarship, should make a parcel of Arguments directly against the truth, and yet should appear no better the one with the other.

In this first Argument, in answer to this Position, he giveth out as if the will of God were solely and singly the cause of reprobation, and that no other cause can be assigned for it, either of sin, unbelief, or rejecting the means, but the meer good pleasure of Gods most holy and righteous will, as in the preamble to his Argument, and in the minor proposition of the Argument it self, he saith, the Scripture assignes Reprobation solely to Gods will; and yet in this third Argument, he strongly calleth in question the truth of all this, in giving out as if the true and undoubted cause cannot be assigned, or as if that which solely & singly was the cause of Reprobation, were not the true and undoubted cause of it: what a piece of confused stuff is this, let them that have understanding judge.]

Truly

Answ. Truly I do not malice, but rather pity this simple sophister, who doth *Nodum in scirpo quærere*, peeps about for contradictions in my Arguments; whereas if a man be not blinded through prejudice he shall find a most harmonious concord.

Sir, I willingly pass by your scandalous Iromes of blindness, *Rabbi*, Master, boasting of scholarship, as unworthy of a return; but I now tell you, tis very true that in my first Argument, and so indeed al along, I do ascribe non-election or Reprobation solely and singly to the meer good pleasure of Gods most holy and righteous will.

But I pray Sir, make it to appear how in this third Argument I do trip up the heels of my former Argument, calling into question the truth of all this, as though the true and undoubted cause could not be assigned, or that the will of God were not solely and singly the cause of Reprobation. Curious Sir, learn this from me, that he that doth exclude all outward causes as to Reprobation, which are transient and in time are acted in and by the creature, doth not thereby exclude all inward causes, which are immanent, immutable, and eternal, resting in the bosome and breast of God himself, which we call his will and good pleasure: now the first we deny, this later we affirm to be the alone cause of Reprobation.

That which makes the decree of non-election or Reprobation to be mysterious, and unsearchable, is not because there is no cause of it at all, for I have affirmed the will of God to be the inward and eternal cause thereof; but this is that for which the Apostle calls it mysterious, because that no external cause can be assigned, but that the further that men out of curiosity, or rather desperate boldness have attempted to find out an external cause, the more they have entangled themselves, and the more have they intrencht upon the holy majesty of God. And therefore where in all the holy Scripture, the Spirit of God hath not a tongue to speak of any such external cause or causes of eternal reprobation, there must not Gods people have an ear to hear, but in defect of an external cause, to ascribe all to the internal, *viz.* the good will and pleasure of God himself, who hath no otherwise been pleased in his revealed word to give any other account unto us of such his actings, besides his own will. *But when the Lord Iesus shall be revealed, and that we do behold him face to face,* this which now is unto us a mystery, and unsearchable by reason

2 Thes. 1. 7. 1 Cor. 13. 12. Phil. 3. 15.

of

of humane frailty, God ſhall then reveal even this unto us, and in the mean time let us lay our hands upon our mouthes, and with admiration ſay, *O the depth of the riches both of the wiſdom and knowledge of God! how unſearchable are his judgements, and his waies paſt finding out!* And now my good friend, let thoſe that have underſtanding judge, whether this of mine be a piece of confuſed ſtuff; or that it rather be not ſimplicity in grain in you, to ſuppoſe a contradiction in that which doth moſt ſtrongly confirm what is moſt deſtructive to your Poſition; but ſuch crude ſtuff as you have here vented, is as ordinary with you as your meat and drink. But you proceed further; Rom. 11. 33.

[3. Again, why doth he ſay, If ſin and unbelief, and the rejecting of the means, are the onely cauſes why God reprobates any; what need he put in that expreſſion onely, ſince the poſition doth not ſay expreſly that it is any cauſe at all, but that God ſaw ſome men rejecting the means of ſalvation, &c. and theſe he reprobated: and if that ſort or kind of people that continue in ſin, and unbelief, and reject the means of ſalvation, be not thoſe that God doth reprobate, then let him ſhew us by plain Scripture-proof who, or what ſort of people they be, that ſo they may be known: But the truth of it is, that he can find no expreſſion in the poſition that he can except againſt, and therefore he putteth expreſſions into his Arguments which be of his own making, and them he quarrels at, and ſhews what great abſurdities follow, when there is no ſuch thing in the poſition.

But I have followed him a litle in owning his expreſſions, as far as they will ſtand with the truth, *viz.* that rejecting the means of ſalvation, continuing in ſin and unbelief, are in ſome meaſure the cauſe of Reprobation, and through the good hand of my God upon me, have proved it by Scripture. And notwithſtanding this man hath ſo ſtrongly oppoſed it in his two firſt Arguments, in anſwer to this poſition, yet one would think by what he ſaith in this third Argument, that he were a little inclinable to be of my mind, or otherwiſe why doth he uſe thoſe words (the onely cauſe) if he do not in ſome meaſure grant theſe things to be a cauſe of Reprobation?]

Sir, if the word (onely) diſguſt your palate, let it be expunged, and yet the Argument will hold well enough without it, and when ſo, I will never ſtand quarrelling upon the punctilio of a word. *Anſw.*

And whereas you say, that the position doth not say expresly that sin, and unbelief, and the rejecting of the means are causes of Reprobation, I yield you; for surely every one of your positions are as so many gins and snares, and that generation of men that are of your judgement; ordinarily your positions are so intricate and involved, so full of Amphibologies, equivocations and mental reservations, that you onely stand at the catch, to say, such a thing was not expresst in the position: those who are acquainted not onely with the Anabaptists, but likewise with the Arminians and Socinians (of both which you have a tange) know so much.

You say it is not expresly, which doth admit that it is comprehended in it implicitly, which is as much as I look for, if it may be deduced thence.

Howsoever, the best of it is, that I have *reum confitentem*, that rejecting the means of salvation, continuing in sin and unbelief, are in some measure the cause of Reprobation; but where you have proved these to be the causes, he that hath eyes to see let him see, I am sure I cannot find it. You conclude what you have to say against this Argument thus;

3. To the Scripture which he quoteth out of *Rom.* 9. 14. I have spoken to it already, and to that in *Rom.* 11. 33, 34. it speaketh not at all to that particular business of Reprobation, but of that great love and tender respect that God yet hath to *Israel* for their fathers sake, as doth appear from *ver.* 25. and so forward, and of the great things which shall be done for them in the latter dayes, when their deliverer shall come out of *Sion*, and shall turn away ungodlines from *Iacob*; which great work of God in respect of the manner of it, is much mysterious, inasmuch as there is so much of the depth of the riches both of the wisdom, and knowledge of God, that his judgements to us are unsearchable, and his waies therein past finding out, until the fulness of time shall come, that the earth shall be full of the knowledge of the Lord, as the waters cover the sea, *Isa.* 11. 9. *& the Lord shal set again his hand, the second time to recover the remnant of his people which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the Islands of the sea, &c. ver.* 11. to the end. But here I must break off from saying any more of these things at present, for my leisure will not serve, and it is likely this man will call this Millenarianism, as he calleth the other Pelagianism.]

The

Tis very right, Sir, you have spoken to that place of *Rom.* 9. 14. but at so pitiful a rate, and to so little purpose, that the Reader will find it would have stood more with your credit, if you had holden your peace. *Answ.*

And for that place of *Rom.* 11. 33, 34. howsoever it mentioneth not Reprobation, yet it is a solemn conclusion of the things before delivered in the ninth, tenth, and eleventh *Chapter*. For the Apostle having spoken of many difficult points, as Election, Reprobation, rejection of the Jews, calling of the Gentiles, recalling of the Jews; and having answered many questions, prevented many cavils, satisfied many doubts, he now sets a period to this discourse with a sad exclamation, *O the depth, &c.* whereby he signifies that he was driven into a wonderful admiration of the wisdom and knowledge of God, in the administration of his love to the elect, and displeasure to the Reprobate: As a man wading into a deep river, that is not fordable, when he comes up to the neck, and feels the water begins to heave him up, and his feet to fail him, cries out, *O the depth, &c.* and goes back: so the Apostle having waded so far as he could by the leading of the Spirit, in those unfordable mysteries, and being almost swallowed up with admiration at Gods administrations, unable to pass any further into that bottomless gulf, he silenceth himself, because the Spirit ceaseth to give him further discoveries, and resolves to enter upon no more questions, but to admire the depth of the wisdom and knowledge of God, whose mind (*i. e.*) his will and pleasure is no waies to be known of us but by the effects and consequents. And I pray learned Sir, did I alledge this place to any other purpose, then that whereas you and other bold bazards, will desperately undertake to assign reasons and external causes for those immanent actings of God; we do with fear and reverence ascribe all to the good will and pleasure of God, because by that and no way else hath he discovered himself in his word. We do plainly see by the effect of it that it was his will so to be, else had it not been, and therefore we say it was appointed and ordained to be so by his good will and pleasure; as for other reasons or causes we see and know none; and surely Sir, you limit this too narrowly, straitning it to the recalling of the Jews, which, would the scope and purpose of the Apostle beare it, yet would it serve sufficiently for my purpose, neither should I make any scruple thereby of your turning Millenary; for to that and a hundred more of other

unstable doctrines are such men of your temper inclined unto, being constant only in inconstancy, persisting in nothing but change. But whereas you seem to put Millenarianism into the scales, as to poise against Pelagianism, Sir, herein thus far I shall discover my judgement upon them both; that a man may be a Millenary (I mean, in so much as the reign of Christ upon the earth for a thousand years) and yet (with a charitable interpretation) hold all the Articles of the Christian faith, and so be eternally saved. I know many learned, good, and gracious men have been of that judgement; but for Pelagianism, their doctrine is so gross in the whole lump, yea so destructive to and inconsistent with the fundamentals of Christian Religion, that to be a Pelagian in all their known profest tenets, and to live and die so, I do much doubt whether any one of them can be saved.

But what have I to do to judge another mans servant? to his own Master he standeth or falleth; I have enough to do to attend my own calling, but in the mean time to wait, what great matters will flow from your wisdom in the rear of all, I mean, what you have to say to my fourth and last Argument, which is as followeth.

Rom. 14. 4.

Arg. 4. If the foresight of sin and unbelief, and the rejecting of the means of salvation, be the causes of Reprobation, then these absurdities will follow.

1. That no child dying in infancy can possibly be Reprobated.

2. Neither such Gentiles, or Turks, Indians, and Savages that never head of Christ, who never enjoyed the Gospel, nor ever had the means tendred unto them, *for how can they believe in him, of whom they never heard? Rom.* 10. *and how can they reject that which was never tendred unto them?* as many nations in the world *who are strangers from the life of God, Ephes.* 2. 12.

3. If the foresight of sin should be the cause of Reprobation, then the Elect should be equally lyable to the decree of Reprobation, as the Reprobates themselves, they all being alike in the corrupt mass and lump of *Adams* Transgression; *Rom.* 9. 21, 22, 23. *Iob.* 15. 19. *Ephes.* 2. 1, 2, 3. *Children of wrath as well as others. Rom.* 3. 10. and *ver.* 12. *None righteous, no not one.*

4. Then *Paul* was mistaken, *Rom.* 9. 11. in not assigning sin to be the cause of Reprobation.

5. The same Apostle then answered very unsoundly to those objections

objections, *Rom. 9. 13, 19.* The first is, If God Reprobated *Esau* because he hated him, he was unjust.

The second, *ver. 9. Why doth he yet find fault, for who hath resisted his will?* for he might in one word have answered to both objections, and said, that sin was the cause of reprobating both *Esau* and *Pharaoh*: but he saith the contrary, *ver. 11. When they had done neither good nor evil, Jacob have I loved, and Esau have I hated.*

6. Thereby we confine Gods infinite soveraignty over the creatures, to the narrow scantling of our subordinate power, as though he might not do with his own what he list, without our controll, and not make a vessel either to honour or dishonour, unless he were accountable to us for a reason of his so doing.

Answ. 1. I cannot but take notice of his evil dealing in the making of his Arguments, that he should make no less then ten Arguments against two Positions, and not one in all the ten that answers to either of them: now as I have said before, I must be constrained to say yet once more, that the Position doth not say that foresight of sin and unbelief, and the rejection of the means of salvation be the causes of Reprobation: but the Position saith, God saw some men rejecting the means of salvation, to wit, the free tenders of Christ in the Gospel, continuing in sin and unbelief, &c. which word continuing, is forgotten, and not mentioned in all the Arguments: but I must not abate him that expression, Continuing, lest I should be guilty of letting the truth suffer through my negligence: for if he had put in that expression into his Argument, and framed his Argument accordingly, to have answered the Position as it lyeth, there could not one absurdity have followed: but yet I shall examine your absurdities particularly, to see whether they follow from the Position, or any thing that we hold, or whether they will all prove to be absurdities, yea or no.]

Answ. There are a sort of beggets, that give them what you will, to yield to their craving natures, yet they are never satisfied.

Some of our children are of such pettish and peevish dispositions, that answer what you will to their wanton fancies, yet they are never contented.

Sir, take it not amiss, that I must rate you with one of these two, though I have given you ten to two, the least of which might have been satisfactory to a rational man, yet nothing will convince

since you shut that you are still grumbling that my answers and Arguments hit not your positions, because I bring not every several word of your Positions into my Arguments severally, therefore you say they are not framed against what you do hold. Sir, before this I did not conceive that the rules of arguing limited men to such punctilioes of words, but if that any thing might be necessarily deduced from the Positions, besides the bare letters and words of the Position, it might have been a warrantable way of argumentation, let the word (continuing) be put into any, or every of the Arguments, and you will get nothing by it, nor will it abate any of those absurdities I have already marked out to flow from your doctrine.

If the subtilty of any of your party have drawn out and stated your Positions so, as to lye at the catch for a starting-hole, when you feel your selves pincht by an Argument, it will prove but a jadish trick to shift your necks out of the collar, by saying such expressions are not in the position, or this contains not all that is in the position.

However it is, these your concessions, and owned by you, as they are stated by me, will convince you, that though your position be, God saw some men rejecting the means of salvation, &c. and those he reprobates &c. yet your reserved meaning is, that the foresight of sin and unbelief, and the rejection of the means of salvation, be the cause of Reprobation: and indeed what can be less collected thence? God saw some men rejecting of the means of salvation; those he reprobates; and why did he reprobate those that did reject the means, rather then those that did embrace the means of salvation, but onely for this, because they did reject the means? so that the rejecting of the means (according to you) must be the cause of their Reprobation; and hence it is that p. 33. of your Pamphlet you set down these words in a great and distinct character, because they receive not the love of the truth, *and for this cause God shall send them strong delusions*. But I will quarrel no more about words, but see how you will shake off those absurdities laid at the door of your position. But here by the way let it be taken notice of, that you have not swept the door of your former position clean from those absurdities which cleave fast into it, but you have slipt them all over, because in deed they were too hot for your fingers; onely you make an adventure to have a fling at the sixth absurdity flowing from that former position

ſition, by comparing it with the firſt that flowes from this; concerning which thus you write.

Abſurdities anſwered.

[And I ſhall compare the firſt abſurdity, as he calleth it, with the ſixth or laſt abſurdity, which he putteth to his ſixth Argument, in anſwer to the ſecond poſition, *viz.* God ſaw ſome men embracing the means of ſalvation, thoſe he elected in Chriſt, &c. and there he giveth out as if ſuch an abſurdity muſt needs follow, that no children dying in infancy could be ſaved, ſaying, what then would become of children dying in infancy, before they had the uſe of faith or works, or any embracing of the means, & which never had being to act? and to this he ſaith, that ſuch an abſurdity as this muſt needs follow, that no child dying in infancy can poſſibly be reprobated. Now whether two ſuch different things can follow theſe two poſitions, I ſhall leave to the judgement of others that have underſtanding.]

Sir, if any *Lynceus* eyes can ſpy out the leaſt inconſiſtency or contradiction between thoſe two abſurdities laid to your charge, to ſay they claſh one againſt another (according to your principles) *eodo quemvis arbitrum*, I appeal to any that hath underſtanding to judge. And yet you have not ſo much confidence as to make out this your ſuppoſed enterfering; you onely ſpeak to the abſurdities apart thus. *Anſw.*

[To the firſt of theſe, he ſeemeth to make their election to eternal life very doubtful, if at all poſſible, and the ground or reaſon is, becauſe that children dying in infancy have not the uſe of faith, or works.]

Tis true Sir, I do ſo according to your principles; for if Gods foreſight of faith, and the embracing of the means, be the ground-work of election, as it is by you, and that in children dying in infancy nothing either of faith or works can be foreſeen, becauſe never reducible into any act of faith, upon what ground (with you) can ſuch be elected, is a riddle to me. *Anſw.*

Your next work is to make an apology for your tediouſneſs, in theſe words.

[I am conſtrained to be larger in anſwering theſe arguments, becauſe I cannot but a little follow him, that I may find him out in his crooked waies, that ſo he may be diſcovered, and therefore I cannot but take notice of this expreſſion, before they had the uſe of faith; by which one would think that the man is of that opinion.

opinion that faith comes by generation, because his words do seem to intimate as if infants had faith, but not the use of faith: but *Paul* certainly was of another mind, when he said, faith cometh by hearing, *Rom.* 10. 17.

Answ. Sir, to let pass your crooked words, you seem to make it a wonder for one to affirm, that infants may have faith but not the act or use of faith, and from such an opinion to conclude, that faith then might come by generation; which indeed were an absurdity in grain. But Sir, are you onely a stranger in Jerusalem, and know not these things? or have you not learnt to distinguish between the habit of faith, and the act of faith?

I know a regenerate person when he sleeps hath the habit of faith, though at that time he want the act and use of faith: A convert likewise under a spiritual desertion, may have the principle and seed of faith, and yet want an active and an operating faith: And so an elect Infant, though in respect of the imperfection of its natural faculties, he is indisposed actually to believe, yet in regard he is a subject capable of the inward workings of the Spirit of God to sanctifie his corrupt nature, he may passively receive the grace of sanctification, and therewith the habit, root, seed or principle of faith, and from thence to be denominated a believer.

Infants are reputed in the number of reasonable creatures, yea even before they have the act or use of reason, onely because they have it *in semine*, in the seed or root of reason; and why not alike to have faith in the habit, or root, and so reputed for believers,
Phil. 19 though they cannot actually exert it? Sir, I must tell you, first, that faith is infused, not acquired; tis given to believe, which passively infants are in a capacity of, as well as those that are adult. 2. That their souls may as well be now sanctified by infused grace, as if *Adam* had not fallen, they should have been holy from the womb, by original justice propagated unto them, and inherent in them.

3. That the humanity of Christ was in this manner holy, even from the conception, which was therein by special priviledge; like unto that course which should have been ordinary in our conceptions and births, if we had not sinned in *Adam*.

4. That it cannot fairly be denyed to be so in *John Baptist*, but that so great a Prophet was sanctified by the holy Ghost even from the womb: which may be confirmed by that his extraordinary motion, upon the salutation of *Mary* the mother of our blessed

blessed Saviour; and of *Jeremy*, it is not improbable by that which God saith of him, *Jer.* 1. 5. *Before I formed thee in the belly I knew thee, and before thou camest forth out of the womb I sanctified thee, and I ordained thee a Prophet unto the nations.*

But wonder I know to be the fecundous spawn and brood of ignorance, and therefore I cannot wonder at the wonder.

Yet to extricate your self out of this absurdity, you undertake thus.

[But whereas he seemeth to make it a very doubtful thing, if not altogether unpossible, that children dying in infancy should be elected to life and salvation, from what we hold, I must tell him, there is a great ground to hope, if not a certainty whereby we may believe, that no child dying in infancy before they come to have a being to act, shall ever be cast into the lake of fire, *which is the second death*, because they not having the use of those faculties, as hearing, together with the use of reason to understand what is spoken, and being not capable of any embracing of the means, and which never had a being to act, therefore they cannot reject the means of salvation; and their not having of faith will never be charged upon them as sin, *for where no law is there can be no transgression*, *Rom.* 4. 15. and there can be no law to infants, as such, because they cannot know it, when they are Infants, and sin is not imputed where there is no law, *Rom.* 5. 13. and also we find that Christ himself said, *Luke* 18. 16. *That of such is the Kingdom of God*, and hath no where said that such are reprobated to everlasting destruction; if he hath, shew us where he hath spoken it in Scripture, or appointed it to be spoken by any of his Ministers. It is true, we find *that we shall all appear before the judgement seat of Christ, that every one may receive the things done in his body, according to what he hath done, whether it be good or bad*, 2 *Cor.* 5. 10. but we do not find that any shall receive any thing at the day of judgement, as a punishment for what hath been done in the body of another, although we, 1 *Cor.* 11. 22. *all dye and go to the dust in the first Adam, in that all have sinned*, or *in whom all have sinned*, *Rom.* 5. *ver.* 12. compared with the Margin; and God himself hath declared against such iniquitie of proceeding in *Ezek.* 18. 20. *The soul that sinneth it shall die, the son shall not bear the iniquity of the father, &c.* Now that this was a dying that was more then to dye, and to go to the dust, it is evident, for all must undergo that, whether they be righteous or un-

righteous: and we find, *ver. 26. that when a righteous man turneth away from his righteousnes, and committeth iniquity, and dieth in them, he shall dye*; which doth imply, that it was a death that is to be the portion of those that dye and go to the dust in wickedness and impenitency, after that death, when the judgement cometh, which is called in Scripture *the second death*, and it doth appear that that death will not be the portion of any for any thing that is acted in or by another, but for the wickedness and impenitency of every particular soul that liveth and dieth therein.]

In answer to this rabble, I say, that as there is salvation for all sorts and degrees of persons of age in covenant, but not to be extended to all of those sorts and degrees, to reach every individual person; so in a parallel way we may think of infants, I know no Text giving us universal assurance of their happiness; in case there were, and that all this that you have said were truth, I suppose there were much more cause for believers to beg of God their infants death, then with *David* in prayer to seek their life: there being (as you say) full assurance of their happiness dying, and so much fear of their condemnation, living, to see the temptations to which in their growth they are subject. Nay, if no child dying in infancy shall ever be cast into the lake of fire, what should then deny but that it should be enrolled in the Chronicles as the mercifullest act that *Herod* ever did in all his life, *when he commanded that all the male children in Bethlehem from two years old and under should be murthered*? for had they lived to ripe years, probably they would *have filled up the measure of their fathers*, and contributed as much, and had their hands dipt as deep in the blood of Christ as any other of their brethren; and therefore *Herod* to be as a blessed memorable butcherous murtherer, that sent so many poor souls as Martyrs to heaven, by the sleight of hand, who had been like never to come thither, had it not been for his merciful cruelty.

Mat. 2. 16.

Mat. 23. 32.

Yea, you your self might be registred as the most indulgent father, who for the saving of the souls of your children, would expose your own to loss, by cutting of your childrens throats as soon as they were born, and so posting of them to heaven before their due time; whereas perhaps if they had lived so long, as with their mothers milk to have suckt in the venome of your principles and positions, they might have endangered both body and soul from

from ever coming thither.

But what horrible things are these to think of, I am amazed to write it; and yet consectaries that without any inforcement might very well flow from your positions, *viz.* that no child dying in infancy before they come to have a being to act, shall ever be cast into the lake of fire, *which is the second death.* Whereas we do affirm, that children as well as others, being the objective subjects of Predestination, and so considered as in the corrupt lump and mass of perdition, with the rest of all the posterity and brood of old *Adam*, according to the eternal and immutable decree, proceeding from the sole good pleasure of Gods most holy will, the souls of some of them *are bound up in the bundle of life with the Lord their God*; and the souls of the rest, being past over, or not elected, *they shall be flung out as out of the middle of a sling.* 1 Sam. 25. 29.

But yet for confirmation of what you here assert, you do endeavour *cum ratione insanire*, to have some reason for this your wild assertion; and next, you basely prostitute the pure and undefiled word of God to fortifie your first: I shall undertake them both in their order, and by Gods assistance shall first prescribe you a pill to purge this your melancholy frenzy, and next shall rescue those Scriptures by you alledged, out of your hands, giving them to speak in that peculiar sense they were at first intended by the holy Ghost.

And first, my learned Antagonist, had you placed the ground of your hope distributively, *viz.* upon the children of believers, you might have had some foundation for it, because the promise of the Covenant doth no less appertain to Infants, then to those of ripe years; *Gen.* 17. 7. *I will be a God to thee and to thy seed.* The promise is *to you and to your children, Acts* 2. 39. But whereas you take it collectively, and universally, including therein the children of Turks, Jews, Pagans, Infidels, you have neither rule nor word, nor promise for any such hope, that they shall be saved. *Acts* 2. 39.

And now the first reason that you produce for your Infantissimous assertion, that no child in infancy shall ever be cast into the lake of fire, is, Because they not having the use of those faculties, as hearing, together with the use of reason to understand what is spoken, and being not capable of any embracing of the means, and which never had a being to act, therefore they cannot reject the means of salvation.

Sir, for this time admit it so, that children cannot hear nor

have not the use of reason; Sir, neither can those that are born deaf, nor Ideots, nor madmen; in what state or rank will you then place them?

And for the rejecting of the means of salvation, neither can they that never enjoyed the means reject it, and in what squadron will you place them?

And therefore this assertion of yours is grounded on a false supposition, that God cannot, or at least he will not, or doth not regenerate, without the word heard, understood, and embraced: but good Sir, I must tell you that what expressions are used in Scripture, as necessarily requiring the hearing of the word, and receiving of the means, it speaks of to such as are in a capacity so to hear it and receive it, *viz.* those of ripe years and rationalists; and where the Scripture is silent, *viz.* as to children, deaf, or fools, do not you undertake to determine without Gods advice and counsel, but leave all the work, as I do, to Gods secret decree of predestination, wherein he may do with his own what his good will and pleasure is, either to save, or to damn, without the control of any.

And though we in a charitable way may hope the best of all those children that are born within the compass of the Covenant, *viz.* of believing parents, yet how God is pleased to bring his purpose to pass, in the saving of any one of them, is to me, and sober-minded men, as inscrutable, as is the fashioning of their tender bodies in their mothers wombs; and it is enough to me that we may hope well of them, because God by his promise hath ingaged himself (wherein he cannot lye, nor deny himself) to be a God in covenant not with us onely, but with our children likewise: and were it not upon the account of the decree of election (which is the foundation of all the promise) *wherein God hath mercy on whom he will have mercy, and whom he will he hardens*, and that, not for any thing of good, either done or foreseen, but meerly out of his own good pleasure, we should have just cause to doubt, that all children dying in infancy should unavoidably be damned.

2 Tim. 2. Tit. 1. 2.

Besides, my good friend, have you yet learnt, or do you understand what it is that doth regenerate? If you ascribe this work to the word heard (as it seems you do) you are mainly mistaken: The word of it self is but a *dead Letter*, at best it is but a moral instrument, and therefore it can never operate, unless it be understood

2 Cor. 3. 6

stood, which can never be by one that is as yet unregenerate, *for the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him: neither can he know them, because they are spiritually discerned.* 1 Cor. 2. 14.

No Sir, it is the peculiar work of the Spirit to regenerate and convert: *Lydia's* heart was opened, before she so diligently attended to *Pauls* words. The word of God that brought forth fruit, did not make the ground good, but it was so before by the special working of that Spirit: *The word, which is the power of God to salvation,* doth not make believers, but God first makes them so by sanctifying of their natures and giving them to believe. The word of God in Regeneration hath no greater force or power then the word of the Prophets and Apostles had in raising of the dead, which had no other operation then to be *tanquam signum,* as a sign of the thing done, or as a moral instrument; for there is no lesser power requirable in the recovery of a poor soul from a spiritual death to a spiritual life, then there is from a natural death to a natural life: And therefore as it is Gods peculiar, to raise from death to life natural; so it is his alone prerogative, to raise from a spiritual death to a spiritual life, *The dead shall hear the voice of the Son of God, and they that hear shall live, Joh.* 5. 25. Acts 16. Mat. 13. 3. Rom. 1. 16. Phil. 1. 29.

Yea, the same power is exerted in the work of Regeneration or the new creation, as was at first in the work of the old creation; no less then an hand of omnipotency in them both, and therefore not communicable to any creature. 2 Cor. 4. 6

From all of which I shall hence infer, that if it be Gods peculiar work to regenerate, and not the word in the hearing of it, and that Regeneration is principally necessary to give us ingress into heaven, God may then as well regenerate infants by his secret power unsearchable to us, though they neither hear nor understand, as he doth those that are of riper years, by so weak an instrument as the word and Gospel is, which hath no such inherent power in and of it self. Joh. 3. 3. Mat. 5. 8.

Secondly, this your assertion labours of another sickness, viz. a false supposition, that nothing but actual sins expose men to the danger of being cast into the lake of fire, whereas the truth is, That original sin or that hereditary pravity we brought with us into the world, deriving it from our parents, *who conceived us in sin,* hath so much of filthiness and uncleanness in it, that God may justly cast a new-born infant into the lake of fire for it, unless Psal. 51. 5.

it

it be washed clean by the blood of Jesus, who is the alone way, *the truth & the life*, and through whose alone merits we have an access into the *Holy of Holies*; into which place are admitted onely these whose names are written in the Lambs book of life, *whose names are written in heaven*; registred there in the eternal immutable decree of Gods election unto life: all the rest whose names are not there recorded, infants as well as others, are cast into the lake of fire, *which is the second death.*

Joh. 14. 6.
Rev. 21. 27.
Luke 10. 20.
Rev. 20. 15.

But enough of this at present; I shall be sure to meet you again more about this, when you lay out your strength against original sinne.

Another thing which you give out in the nature of a reason why infants cannot be damned, is, *viz.* for that their not having of faith will never be charged upon them as sin. Sir, suppose I grant so much; and so likewise what you produce out of *Rom.* 4. 15. as a confirmation, or rather as a reason of your reason, *for where no law is there is no transgression*, both may be very true, as set disjunctively; but as you have woven them both into one sentence, they may not be true, nor applicable to your purpose, for herein you vary your terms; that which you write takes notice of sin, the text speaks of transgression, wherein, I conceive, sin and transgression are not terms convertible: for though every transgression of the law be a sin, yet every sin is not a transgression of the law, as in the case now before us; for original sin, though it be a sin properly and really, yet it is not a transgression of the law as personally acted in and by the infants, but as imputatively, and as a defect of original righteousnes. So what you further say by way of illustration, that there can be no law to infants, as such, and sin is not imputed where there is no law, I grant you, as to infants now in existence, which law might require the exerting, or putting out of any act or duty which their minority is uncapable to receive, or to perform: But I must withall tell you, that as *Adam*, as a publick person, as a root, and stock, received Grace, righteousnes and holiness for him and his, even for those in his loins; so he received a law to him, and his, even the Covenant of works, *do this and live*; which law was incumbent not onely on *Adam* himself, but likewise on all those that were in his loins. So that infants now are born under a law, and their want of original righteousnes, and (that for the defect thereof) their being conceived and born in sin and uncleanness, shall be a

deserving

deſerving cauſe of their juſt condemnation.

What you bring forth in evidence to what you here aim at, *viz. Rom.* 5. 13. *ſin is not imputed where there is no law*, is ſo far from anſwering your deſire, that it cuts the throat of your aſſertion.

For the clearing whereof, its expedient to ſearch into the mind of the Spirit by the ſcope of the place. The Apoſtle in this Chapter is proſecuting that grand point of Juſtification by faith in Chriſt, and *ver.* 11. lales down this, *that we have received atonement by him*, whence he makes this corollary, *ver.* 12. *that as by the firſt Adam ſin and death entred into the world, ſo by Jeſus Chriſt righteouſneſs and life are reſtored to us.*

But *ver.* 13. he meets with an objection, *that ſin is not imputed where there is no law*; where he argues after this manner: *If all have ſinned in the loins of Adam, then thoſe likewiſe have ſinned, who lived before the law was given by Moſes: but before the law was given there could be no ſin, becauſe where there is no law there is no tranſgreſſion*, as Chap. 4. 15. *and therefore all have not ſinned in Adam.* Now here the Apoſtle denies the aſſumption, or minor propoſition, affirming the contrary, that ſin was before the law given by *Moſes*, conſtantly affirming, that howſoever it was not imputed, (*i.e.*) reckoned, or accounted, or reputed to be ſin, yet indeed and in truth, ſin was then in the world; and this being of ſin in the world before the law *ver.* 14. he proves by the effect, *viz.* death was then in the world, and that all had ſinned, becauſe that all in their ſeveral generations had taſted of death: and for a more full manifeſtation hereof, he diſtinguiſheth mankind into infants and thoſe of ripe years, wherein he affirms by the effect, that not onely thoſe that were of ripe years had died, who had ſinned in their own perſons, but even infants, who had not ſinned after the ſimilitude of *Adams* tranſgreſſion, (*i.e.*) who had committed no actual ſins in their own perſons, for which they ſhould ſuffer death, *which is the wages of ſin*; even they likewiſe had died, as having brought into the world with them the guilt of *Adams* tranſgreſſion, and therefore it could not be denied but that ſin was likewiſe in them. Rom. 6. 23.

So that you that undertake to be a Proctor for all infants, for ought you have proved from this text, you will leave them all in a ſad condition, if a more ſufficient Advocate may not be found to to plead their cauſe.

Another

Another reason there is, which you would fain have to be received from the authority of Christ himself, *Luke* 18. 16. *Of such is the kingdom of God*: for the salving whereof I must open the words, which do evidence that the Disciples had a prejudice and a cruell one too against infants, thinking (as the Anabaptists do) that they understood nothing of Christ nor of the kingdom of Grace; but Christ rebukes them, and instates infants of believing parents as members of the visible Church, *Of such is the kingdom of God.* Now we cannot think that Christs meaning is, of such, as such, is the kingdom of God, as if all infants, whether Jew or Gentile, Turk, or Pagan, belonged as subjects to the visible Church, for then the infants of all the heathens should be covenanted members of the Church visible, and yet their parents are without the visible Church; and when they should grow to age, they should without any scandal be excommunicated, which were monstrous to affirm; much less can the invisible kingdom of God be of such, as if all infants, because infants, were actually saved: but all that our Saviour intends is, *Of such*, (*i.e.*) of such in covenant-relation, is the kingdom of God, of such subjects, (*i. e.*) infants as well as others. So that our Saviour did herein hold forth the common interest of the whole species of infants within the visible Church; their common interest in Christ, that he is a Saviour of them, as well as a Saviour of the aged: But to conclude thence of such, Therefore all such, is an unheard of *non sequitur*.

We find salvation entailed upon qualifications of Graces, but not upon any age or period of life. But that whether it be for matter of election or of reprobation, young as well as old are lookt upon, as in the corrupt lump, and out of which some are elected, the rest are left and so not elected, which is to be Reprobated.

You have one reason more for the defence of your assertion, that no child dying in infancy, &c. And that, I conceive, you offer by way of anticipation to what might be objected from *Rom.* 5. 15, 16, 17, 18, 19, concerning the imputation of *Adams* sin to all his posterity, and thus you state it; that when all shall appear before the judgement seat of Christ every one shall receive according to what he hath done in his body, but not to receive any thing as a punishment for what hath been acted in the body of another.

2 Cor. 5. 10.

And

And I pray Sir, tell me, you that are so accurate, the reason of your limitation, why none shall receive any thing as a punishment of that which hath been acted in the person of another, but that we may receive a reward for the good which hath been acted in the person of another? where, if the text by you cited, 2 *Cor.* 5. 10. be that rule you walk by, it should hold for good as well as bad.

But perhaps you foresaw the instance that would be given in against you in that man Christ Jesus, from the acting of whose person in his own body all other bodies that do expect, or hope for any reward of all their labours of love, they do participate, *for of his fulness have we all received,* and we all are made perfect through his comliness that he shall put upon us, and by his obedience shall those that are justified be made righteous. And therefore, my good friends, this is but *gratis dictum*, and you do herein grosly suborn and abuse that place of the Apostle, to serve your base ends; this sure is no better then the devils juggle, *Matth.* 4. to mince so much of a text as will serve his turn, and to leave out the rest, so to delude the Readers; I pray use fairer play in your next, and deal above board. Joh. 1. Ezek. 16. 14. Rom. 5. 19

The next thing I observe of your alike fair dealing is about that text, 1 *Cor.* 15. 22. *that all die and go to the dust in the first Adam, in that all have sinned, or in whom all have sinned, Rom.* 5. 12. and here sure the dust so flies in your eyes, that all the skil and labour you can take will never wipe it away.

For first, you do confess that all Infants as well as others sinned in *Adam*, and why should you not alike confess from that very place, *Rom.* 5. 18. that therefore judgement upon all to condemnation, should pass upon infants as well as others; but probable it is, that here your meaning is, that *Adams* first transgression, whereon I shall have occasion more fully to answer, when I come to examine and resolve your postscript of Queries; till when I shall dismiss this paradox, and shall apply my self to enquire into the mind of God, in that text by you cited, *Ezek.* 18. 20. *the soul that sinneth it shall die, the son shall not bear the iniquity of the father, &c.*

Upon which your comment is, by death in this place is meant eternal death, that which is the portion of the wicked for their wickedness, for as for the temporal or natural death, that is the portion as well of the righteous as unrighteous, and therefore from this place you suppose it clear, that no soul shall eternally

be cast into the lake for the sin of another (*i. e.*) for *Adams* sin.

But I pray Sir, what think you first of the sufferings of Christ both in his soul and body? there was no sin inherent in himself, neither of original nor actual sins, yet was there never any sorrow or sufferings like unto his, and therefore called *a man of sorrows*, which though they were not eternal in respect of duration, yet were they eternal according to the nature and essence of them, and in respect of the dignity of the person, being God-man, they were equivalent to any or all of those sufferings which are eternal for time and continuance; and yet all this was undergone not for the satisfaction of any sin in himself, but for what sins were acted in the person of another. Next, what think you of those infants that were drowned in the flood; or those infants which suffered in the destruction of *Sodom*; or those infants in the conspiracy of *Corah*, where the little children are said to be swallowed into the pit?

Rom. 1. 13. Isa. 53. 3.

Gen. 19. Num. 16. 17.

Now all of these infants were not born within the compass of the Covenant, and out of that there is no salvation; and actual sin they had committed none in their own persons, and therefore their suffering must needs be for the sins acted by another. But to come more close to the text: The scope of that Chapter is this: The Jews in *Babylon* meeting with much hardship in their captivity, instead of being humbled for their sins, took up an unjust complaint against God, and charged him that he dealt unjustly with them, taking up this Proverb amongst them, that *The fathers had eaten sower grapes, and the childrens teeth were set on edge* (*i. e.*) that their fathers had sinned, and they who were their children suffered for their sin; implicitly pleading their own innocency, but in a downright way accusing God for afflicting them for their fathers iniquities.

Now this false charge God vindicates and clears himself from in this Chapter, *ver.* 4. and so *ver.* 20. *The soul that sinneth it shall dye.*

By soul here is meant the person, the principal part being put for the whole, by a *Synecdoche*, as *Lev.* 7. 18, 20, 21.

By dying here, more properly is understood a metaphorical death, *viz.* afflictions, wars, judgements, plague, famine, captivity, loss of comforts formerly enjoyed. So it is taken, *Exod.* 10. 17. 2 *Cor.* 1. 10. and 2 *Cor.* 11. 23. Else by dying is meant suffering of punishment, putting to death; so the words to dye do signifie

signifie, *Deut.* 17. 12. and 18. 20. and 24. 7. and 1 *Sam.* 14. 39. and 2 *Sam.* 12. 5. Take it of whether of these two you will, The words import thus much, that the man which sinneth, what ever he be, he shall suffer, and be cut off for his sin, himself, and not any other, shall bear the burden of it; and beyond this to extend the words, to eternal, or second death, or to be cast into the lake, is not with any right reason to be forced from this place: For the words are to be understood as a direct answer unto the Jews charge and crimination; now we do not find, that any one of them did complain, that they suffered this second death, or that they were cast into the lake you speak of; but only their complaint and charge was, for a bodily personal suffering here in this life, as some of those by me formerly mentioned; the utmost was a death of the body, by what violence soever inflicted, beyond which they had no present experience to know, or judg; for how could they know which of their Fathers went into that lake, or suffered the second death? And therefore if we may (as we ought to do) suppose the answer of God to be *ad idem*, and not impertinent to their cavil and charge, then the construction of these words must necessarily be confined to temporal afflictions, as war, famine, &c. or at worst, to death, temporal or natural: And then what becomes of all this waste stuff of yours, by your quibbling with the words, [all must dye (*i. e.*) go to the dust, whether righteous or unrighteous, &c. Tis true, all the righteous dye as well as the unrighteous, but there is a vast difference in the circumstances of their deaths; It is to the righteous a thing desired, a bridge whereby they pass from *Egypt* to *Canaan*, Christ hath by his death sanctified it, and sweetned it so to them, that they desire to be dissolved and to be with Christ. But to the wicked it is the beginning of sorrows. Phil. 1. 23. Mat. 24. 8.

This might be enlarged, but to him whose eyes are not blinded through prejudice, tis very intelligible, that the utmost of the Prophets scope can be extended no further then this temporal death, if it be marked what the people laid to the charge of God, and supposing God likewise to have made a direct answer unto their charge, without any equivocation or mental reservation; And so I leave all this that you have said in the dirt, and proceed to what you further say.

[And again, if this man be of the same mind with some of his brethren, as he doth in some measure discover himself so to be

by his words, which seem to imply that Infant children have faith; although not the use of faith; which conceit of theirs is usually grounded upon *Matth.* 18. 16. These little ones that believe in me: from which words some of them do infer, that because Christ called a little child unto him to set before his disciples, as a pattern of humility to them, therefore he speaketh of such little children in respect of nonage, in *ver.* 6. and if that be so, then they must needs conclude that little children, as such, cannot be reprobated, for saith Christ, *ver.* 14. It is not the will of your Father which is in heaven, that one of these little ones should perish. But this I do to see how the opinions of those men will hang together, for I do believe that the little ones he speaketh of *ver.* 6. and *ver.* 14. are his disciples, which are born from above, converted, and in conversation, in respect of innocency and humility, become as little children, whose qualifications in respect of these things are such, as the Lord Christ requireth the best of his people to be but such.]

Answ. Sir, to what you say, that I discover my self to imply that Infants may have faith, although not the use of faith; Tis very true, I do so, and shall be at all times ready, not onely to speak it implicitly, but explicitly, and to justifie such an assertion; faith they may have in *actu primo*, but not in *actu secundo*, (as the Schools distinguish) they may have it in the root, habit and seed, but not in the second acts of knowledge, assent, and application: but of this I have enlarged my self sufficiently before, *pag.* 127. whereto I shall refer the Reader for further satisfaction.

But, for what you write, that this opinion is grounded on *Matth.* 18. 6. and thereupon infer a strange exposition framed by some (as you say.)

I pray Sir, find out those men that create such an interpretation as you speak of, and when you have found them, indite such another learned polemical pamphlet against their opinion, as you have here done against me; and if they can, let them defend themselves and their private glosses, and I will promise you, that for my part I will not interpose between you, nor have I any thoughts to vindicate it, as conceiving it probable, that you your self have forged this construction out of the anvile of your simple brain, and now that you endeavour to refute it.

You make your close to this absurdity thus.

[And thus we owne the later of the two, which he calleth absurdities

surdities, because it is a truth, *viz.* that no child dying in infancy can possibly be reprobated, for reprobation is the portion of such as have the means of the knowledge of God, and his truth, which is the means of salvation, and so reject it; which infants, as such, can never do, as hath been already proved.

But for the former, *viz.* that children dying in infancy, before they have any being to act, should be reprobated to everlasting destruction: he shall never father it upon us, for it followeth not from any principle that we hold, neither will it agree with the tender mercies of our God who hath no pleasure in the death of the wicked, and therefore not of an innocent dying infant, former-cy rejoyceth against judgement.]

Sir, this latter absurdity will stick to your skirts, as long as ever you uphold this your position, and that you do not recant it, as hath been by me sufficiently proved; and for the former, it likewise hath been evidenced that children dying in infancy, before they had the act and use of faith, must unavoydably be damned, were it not for the sole good pleasure of Gods most holy will, who hath chosen some of them according to the election of Grace, they being in the same lump with others. *Answ.*

And so I proceed to the second absurdity, which is,

[As 2. neither such Gentiles or Turks, Indians and Savages, that never heard of Christ, who never enjoyed the Gospel, &c.

Answ. To which I answer, first by demanding why he concludeth that there be some Gentiles that never heard of Christ, &c. The Apostle *Paul* delivereth doctrine contrary to this, saying, have they not all heard? yes verily, their sound went into all the earth, and their words unto the end of the world, *Rom.* 10. 18. and *chap.* 16. 25, 26. *Speaking of the mystery which was kept secret since the world began*, but now is made manifest, and by the Scriptures of the Prophets according to the commandement of the everlasting God, made known to all nations for the obedience of faith; how then is it that this man saith, that there be such Gentiles, or Turks, and the like, that never heard of Christ? if he hath been among such, pretending himself to be a Minister of Christ, he should have preached Christ unto them; But I am perswaded that he groundeth what he saith, upon a report of some History of Travellers, or the like, and from thence there is as good ground to conclude, that they may hear of Christ, and that there are Christians in this part of the world, which worship that God that is the creator of all things by Jesus Christ, as there is for us to conclude, that

there

there is a Mahomet which the Turk doth believe in, and that there are Indians and Savages, who are strangers from the life of God, and that worship the creature more than the Creator; for certainly they may as wel hear what we do, as we can hear what they are and what they do: and if they did but delight to retain that God in their knowledge whom we worship, and to entertain the Lord Jesus Christ in their hearts, in whom we believe, without question they might know more of God and his Son Christ then they do; and this doth appear from the words of Christ, *Luk.* 16. 10, 11. *He that is faithful in that which is least, is faithful also in much; and he that is unjust in the least is unjust also in much: if therefore you have not been faithful in the unrighteous Mammon, who shall commit to your trust the true riches?* and therefore if they were faithful in the use of that means which they do enjoy from God, without doubt they might know more of God then they do.

Answ. Well fare you good Sir; in your understanding; you have already dispatcht infants, even those of Pagans, and sent them into *Limbo infantum*, for there is no place in heaven for them, (I mean Pagan infants) and to the Lake you say they must not go, and now you are engaged to become an advocate for infidels; and take heed at last you turn not proctor for the Devil, and with *Origen* to be so charitable as to have some hopes of his salvation; for truly, for what yet appears by the word, he is in as great a capacity for salvation as those infidels are: Salvation, according to Scripture-account, is incompassed within the verge of the covenant, and doth not go beyond it. The Scripture leaves men out of covenant in a hopeless condition.

But against what I say, that some Gentiles yet never heard of Christ, you produce that of *Rom.* 10. 18. and 16. 25, 26. *that their sound, i. e.* (of the preaching of the Gospel) *went into all the earth, and their words into the ends of the world*, as it was made known unto all nations. But my good friend, you that mist before in your Chronography; I believe you are here likewise out in your Cosmography, for here the Apostle speaks of the ministers of the Gospel, yea and of those, not as sent to the Gentiles neither, but to the Jews, of whom he here treats, and shews their inexcusableness for not obeying the Gospel, *whose sound went to the ends of the world*: But what ends of the world? we know that the word *world* is sometimes straitned to *Judea* onely, as some are wont to

confirme

construe that *of the taxing of the world by Augustus Cæsar, Luke* 2. onely of *Judea*. Now saith the Apostle, *the Jews cannot plead ignorance of the Gospel, because the preachers of it have sounded it to them every where. Have they not heard?* ver. 18. *did not Israel know?* ver. 19. but to Israel he saith, *All the day long have I stretched out my hands*, ver. 21. and you that are so indulgent over those pitiful Pagans, how is it in right reason imaginable, that when *Paul* writ this Epistle to the *Romans*, that every mothers son under heaven should have been a hearer of the Gospel, when as the compass of the earth is many thousand miles about, and so many nations which have never been discovered till of late years, yet that they then should have heard the Gospel, and that in so short a time? sure herein your pen did run before your wit, in understanding those words in such a sense: and therefore, my friend, if you mean to make a right construction of those words, you must not extend them to such a latitude, as that all the posterity of *Adam* had immediately upon the death of Christ the Gospel preached to them; but you must interpret that place, by comparing it with other such like universal expressions, as *Mat.* 4. 23. *Christ healed all manner of sickness, and all manner of diseases*: and *Act.* 10. 38. *healed all that were oppressed with devils*: and Act. 10. 12. *All manner of four footed beasts, and wild beasts, and creeping things, and fowles of the ayre*, appeared by *Peter* as in a great sheet: and *Mar.* 1. 5. *All Judea went out to John Baptist, and all were baptised in the river Jordan*: and *John* 12. 19. *the Pharisees say of Christ, Behold the world goeth after him*: and Mat. 8. 34. *the whole city went out to meet Christ*: and *Act.* 2. 5. *men of every nation under heaven*. For as I said before, how can it stand with common sense and right reason, that in so small a tract of time, those inhabitants of the utmost skirts of the world, as *America, Peru, Scythia, Tartary, Brasil, Mexico, China*, and other corners of the unknowne world, *should hear that joyful sound*, when as neither the *Acts* make mention of any peregrination to those places, nor any Ecclesiastical history gives intelligence thereof? yea and when as to Fathers who lived four or five hundred yeats after Christ, both the *Indies* were then unknown unto them; yea and when they came to bee first discovered, there appeared not the least footsteps of the knowledge of the true God. And therefore the sense can be no otherwise then this, that whereas before the coming of Christ, the word and promises, and oracles of God,

were

were appendent onely to the Jewish nation; now Christ being manifested in the flesh, *he commandeth all men every where to repent*; now none were excluded, every nation aswel as the Jews might have a share of Christ crucified, and according to the commission received from Jesus Christ, they should preach the Gospel to them, so far as in reason might be expected from so small a company as did undertake that charge; and many places of the world they had then gone through.

Acts 17. 30.

And Sir, to what you say, [that if there be such Turks and Gentiles that never heard of Christ; if he hath been amongst such, he should have preached Christ unto them.] I must tell you for your better information, that the Gospel of it self is not preachable to all: had not God expresly commanded *Ionas* to preach to *Niniveh*, he had not sinned, if he had preached to them. Sir, it is a special mission that gives warrant unto any, when, and to whom, to preach those glad tidings, which is not so common to all, but peculiar to such, where God hath a people to be gathered according to the purpose of election; in other cases they are inhibited though they had determined to preach it: *the Apostle assayed to go into Bithynia*, but the Spirit suffered them not; yea their commission is limited, *they may not go into the way of the Gentiles, and into the city of Samaria not to enter*: the Holy Ghost forbids them to preach in *Asia, and how then shall they preach except they be sent?*

Act. 18. 10. Act. 16. 7. Mat. 10. 5. Act. 16. 6. Rom. 10. 15.

We see by experience in those of your gang, *that there is a running and no sending*. And I pray tell me, how could any thing of God or Christ in the time of the law, be discovered to any in a saving way, when as the purpose of God that way, was limited to the narrow scantling of the Jewish nation? *He shewed his word unto Iacob, his statutes and judgements unto Israel; he hath not dealt so with any nation, &c. You onely have I known of all the families of the earth, &c.*

Jer. 23. 21. Psal. 147. 19. 20. Amos. 3. 4.

No Sir, such prankes of preaching the Gospel, where they have not a special mission, would suit far better with such Itinerants as you are, to proselyte the Indians; the onely mischief would be this, that when you had *proselyted them, they would be twofold more the children of hell then they were before.*

Mat. 23. 15.

By what afterwards you write, you seem to tread the mizmaze, *viz.* that we receiving what knowledge we have of such, upon a report of some history or travellers, and therefore that they may

hear

hear what we are and do, aswel as we hear what they are and do. Sir, if you look about you, there is not the like reciprocal reason for the one as for the other. Those travellers you speak of, of ours, are men of parts and ingenuity, and through long pains and difficulties, have made new discoveries of several parts of the habitable world; but who are the inhabitants? surely a people of a strange temper, constitution and condition, rather like beasts, nay Devils, than men, I mean for some of them; nay such as the Prophet speaks of, *Ezek.* 3. 5. *a people of a strange speech & of a hard language, and whose words thou canst not understand*, Canibals, Satyres, who do really worship the Devil.

And tell me, how shall these reject the means, who stand in no capacity to receive it; and surely Sir, if your will and judgement have so much of obstinacy in them, as that they canot take impression by an historical faith of what is delivered from persons of an undoubted integrity: I shall much doubt how it will be pliable to the entertayning of a justifying faith. *He that is unfaithful in the least, will be unfaithful also in much*, according to your own instance. Luke 16. 10.

And to what you say, that if they did but delight to retain that God in their knowledge whom we worship, and the Lord Jesus Christ, in whom we believe:

But I pray tell me, how is this possible for them to have this delight you speak of, when perhaps they never heard of the true God, nor his Son Jesus Christ? and next by whom is any such delight wrought in the hearts of any people, but onely by God himself, who hath already denyed it to them in his decree?

And therefore what other means they do enjoy, which would require their faithful improvement of them, and of their knowledge therein, I know of none; and if you have found out any, if you please to set it down in plain English, it will prove a greater discovery then that of *America* it self, unless you mean those constant-dayly lecturers, the sun, moon, and stars, which in a dumb language preach out the glory of God. But the quickest-sighted of all the Astrologers could never read any thing of the Lord Jesus Christ in all the firmament of heaven, *which is to the Jews a stumbling-block, and to the Gentiles foolishness*, the Scriptures wholly ascribing the knowledge of the mystery to the Son of God, revealing it from the bosome of the Father, and to the Spirit of God; but utterly denying so much as a thought of it to any of the 1 Cor. 1. 23.

greatest or wisest of the world, yea unto the blessed Angels
1 Pet. 1. 12. themselves. But you further say,

[But put case it be granted, for Arguments sake, that they never heard of Christ, why then, saith the man, how shall they believe in him, of whom they have not heard? from *Rom.* 10. and how can they reject that which was never tendered unto them?

Why then I say again, how have infants faith? for they never heard of Christ as they are new born infants; and I say likewise, that if those Gentiles he speaketh of never heard of Christ, nor yet could, notwithstanding all that they could do in the use of that means they do enjoy, then their not knowing of Christ and believing in him as we do, will never be charged upon them as sin: For we do not find that the Lord Jesus doth require the use of a talent of them, which never received any of him to use.]

Answ. Sir, what faith infants have, by which they are saved, hath formerly been discussed; It is such as is suitable to their infantile state, differing not in nature and essence from those which are adult, but onely in degrees of the discovery of it. It hath been likewise acknowledged, that the Gentiles who never heard of Christ, unbelief will not be their sin for which they shall be condemned, for they shall be judged not by the law of faith,
2 Cor. 5. 10. but by the law of works, according to what evil they have done in the body; and therefore I do affirm, that the onely breach of the covenant of Grace, is too narrow to be the adequate cause of damnation; for many pagans who never heard of Christ, and are under no covenant but that of works, are condemned, not for not believing in him of whom they never heard, *Rom.* 10. 14. nor for the breach of the covenant of Grace, but for the breach of the covenant of works; and without doubt, uncleanness, covetousnes, sorcery, lying, Idolatry, &c. and many the like sins, are the causes of their damnation.

They received a talent in *Adam* their primogenitor, and he forfeited it both to himself and all his posterity, whereof unless redemption be made by Jesus Christ, they are utterly lost persons. They have likewise received a general talent bestowed on them
Joh. 1. 9. Rom. 1. 20 by Jesus Christ, who enlighteneth all that come into the world, even enough to make them inexcusable.

And kind Sir, if you revise your own position, it is limited to the free tenders of Christ in the Gospel; and therfore as you put the case, your supposition utterly clasheth with what you have in your position:

position: But it is an eatie matter for such intoxicated unsteady brains as yours, to cross leggs now and then.

You absurdly conclude what you have to say in discharge of your self from the second absurdity thus;

[But the Gentiles, if they cannot, notwithstanding all that they can do, hear of Christ in the Doctrine of the Gospel in expres words, that they have a means from God by which they in their consciences may be accused or excused in the day when God shall judge the secrets of men by Jesus Christ, *Rom.* 2. 14, 15, 16. See also *chap.* 1 from *ver.* 18. to the end: also *Psal.* 19. at the beginning; by which means there is such a discovery of God from the creation of the world, that the invisible things of him are clearly seen, being understood by the things that are made, so that they are without excuse; but not onely in the far countries, but even here in England, where the Gospel is preached, there are many *that are strangers from the life of God*, I do freely grant, the greater is their sin: and as it is just with God to give those Gentiles over to a reprobate mind, that did not like to retain the knowledge of God which they had or might have had by the things that are made; so in like manner will the just and righteous judgement of God appear toward them which have Jesus Christ preached unto them in the Doctrine of the Gospel, and they receive him not, in suffering the mystery of iniquity to cloud and darken their understanding, by the coming of the man of sin. 2 *Thes.* 2. 9. 10, 11, 12. *Whose coming is after the working of Satan with all power and signes, and lying wonders, and with all deceivableness of unrighteousness in them that perish, Because they received not the love of the truth that they might be saved; and for this cause, God shall send them strong delusion, that they should believe a lye, that they all might be damned who believed not the truth, but had pleasure in unrighteousness:* by which mystery of iniquity their understandings are so darkned, and their minds blinded, by which they look that all must be in a mystery; removing mountains in a mystery, the body of Christ in a mystery, the Ascention of Christ into heaven, and his second coming in a mystery; the resurrection out of the Grave, or dust of the earth, in a mystery to be out of the grave of sin; and all these and many more such dark and cloudy conceits there are, and will be more and more in men, because they receive not the love of the truth, even the teaching of Jesus Christ in these things that are written,

Ioh. 20. 31. that they might believe that Jesus is the Christ, and that believing they might have life through his name.]

Answ. Truly Sir, your revolution of mysteries, is a mystery to me: And if in this whole paragraph your meaning be onely this, that in the defect of the revelation of Jesus Christ, yet that the Gentiles have so much made known unto them by the invisible things of God, and the objective works of the creation, and the reliques of the law of nature, so far as to render them inexcusable, I shall joyne with you in it, and give my vote against them.

Rom. 1. Psal. 19. 1. Rom. 2. 14.

But if you have any secret reserve (for indeed you are a pitiful soul) that any of those herd of Goats, the Gentiles I mean, should have any possibility of salvation, or hopes to be excused in the day of Judgement from receiving of the just reward of all their iniquities, I do then abominate any such conceit; Without Christ we can do nothing, he is the way, the truth, and the life, and none cometh to the Father but by him; neither is there salvation in any other, nor none other name under heaven given among men whereby they can be saved. If it should be otherwise, then farewel the prerogative of the Jew above the Gentile, of the Christian Church above the Pagans. If God may have his Church, his converts, his right worshippers, his beloved and saved ones, even amidst the blindness and darkness of Gentilism, without the knowledge of Christ, and all divine revelation of Gods wil in his word, then let's bid adieu to al Scripture, to all religion, to all profession: but alas what are such opinions as those, but like sick mens dreams, or rather mad mens ravings?

Joh. 15. 5. Joh. 14. 6.

But I pray Sir, tell me in good earnest what your meaning is by those words you thus write, *viz.* The Gentiles, if they cannot, notwithstanding all that they can do, hear of Christ, &c. which, as the words import, imply an abominable slander against the majesty of God, as though the Gentiles had a desire, and thereupon did endeavour to know and learn the mind of Christ, but being impeded by a more supreme power, were not able to compass their desires.

Sir, learn to be more modest and reverent in treating of such divine things. Alas, so far are the heathens for a can or a will, I mean, power or desire, that there is neither of them in professed Christians, but what is of Gods own working, who giveth both to will and to do according to his good pleasure. And as for the heathen, instead of doing, or any desires thereunto, as to good,

Phil. 2. 13.

there

there is nothing but backwardness, indisposition, averseness, yea an enmity against any thing that is really good, at least in a saving way.

But alas, what persons, or cause is there in the world, that are so base and degenerate, that cannot suborne some luxuriant tongues to plead their case, though never so abominable?

I have now done with this, and so proceed to hear what you can speak for your selfe in the defence of the position from the third absurdity, which is this;

The third absurdity.

[If the foresight of sin should be the cause of reprobation, then the elect should be equally lyable to the decree of reprobation as the reprobates themselves, they all being alike in the corrupt mass and lump of *Adams* transgression.

Answ. See how he minceth his argument, that he may bring forth absurdities from his own expressions, and then father them upon us. In the front of his argument he putteth in unbelief, and the rejecting of the means, but leaveth out the word continuing; and now he hath thrust out all, except it be this one single term, *Sin*, that he may bring, reprobation to eternal destruction, to the narrow scantling of *Adams* transgression: but that shall never be granted by me, until I see a better proof for it than he hath yet brought, and I can allow him more Scriptures then he hath set down to his argument, *Iob* 14. 4. and 15. 14. *Psal.* 51. 5. all which, together with the Scriptures he bringeth, do I confess, *prove that the whole lump of mankind is polluted with Sin*; and I deny not, but that this pollution or corruption, is in a measure from *Adams* transgression; but that any ones being reprobated to everlasting destruction in the lake of fire, which is the second death, is for *Adams* transgression, I deny; for although all the fruits and effects of that sin in the first *Adam* do accompany us, *until we come to the dust from whence we were taken*, which is *Gen.* 3. 16, 17, 18, 19. *Womens sorrow, being multiplyed, and their conception, and bringing forth children in sorrow, together with the curse that is upon the ground for mans sake, so as that man must eat of it in sorrow all the dayes of his life, eating bread in the sweat of his face, being accompanied with pain and sickness, which are the companions of death, till he return to the ground*; for *out of it was he taken, for* (saith God) *dust thou art, and unto dust thou shalt return*: and this was the sentence of that condemnation that God hath pronounced

ced against the first *Adam*, or 1 *Cor.* 15. 27. earthy man, and we being then in him when the sin was committed, and the sentence pronounced, we have our part with him in these things, as our portion in this life, for the original sin, or first transgression: But the holy Spirit in Scripture doth no where declare, as I could ever yet find, nor as any one could ever yet shew me, that mans reprobation to the second death is for being in *Adams* sin, nor for sin in their own persons, no nor yet for unbelief simply so considered, but for continuing in sin and unbelief.

For if they do repent, confess, and forsake their sins, they shall find mercy, and be saved, as hath been already proved: and if the elect should continue in sin and unbelief, and not repent, and believe, or imbrace the means of Salvation, they should be equally lyable to the decree of Reprobation, as the reprobates themselves, and there would be no difference; but they in repenting, believing and embracing the means of salvation, fall under the unchangeable decree of Gods election, so as they cannot miss of salvation, as hath been already shewed.]

Answ. Truly Sir, before this I did not rightly apprehend where the shooe did wring; but now I find that it is Original sin that pinches you so sore, that you cannot well endure the name of it; which had I foreseen, I would not have minced any thing in the Argument, no not so much as the continuing in sin: for howsoever it is, that we affirm that Original sin is an hereditary disease which every soul brings with it into the world, yet it leaves not a man suddenly, no not when he is regenerate, but continues to the end of a mans dayes,

It is the very last enemy of ours that death destroyes; so that in respect of this,

Ante obitum nemo supremaque funera debet
dici beatus.

Now what you have to say against our doctrine of Original sin, I find not much in this your discourse, for this you grant;

First, that the whole lump of mankind is polluted with sin, and which pollution, as you say, flows from *Adams* transgression.

And secondly, that all the fruits and effects of that sin do accompany us till death: there is onely then your bare denial that eternal death is not the reward or wages of this sinful pollution, the contrary whereof is incumbent on me to prove, to make my charge good against you with that third absurdity.

Now

Now to prove that the first sin of *Adam* was ours, not because he is our father by nature, (though that be a ground of the imputation also) but because he is such a father by Covenant and law, the law and Covenant of works being laid in pawn in his hand; we are to understand, that there be three parts in Original sinne.

1. First, a partaking of the first sin of *Adam*; we all sinned in him, *Rom.* 5. 12, 14, 15.

2. Secondly, the want of the Image of God, *Rom.* 3. 23. called the glory of God, or original righteousnes.

3. Thirdly, Concupiscence, or a bentnes or pronenes of nature unto sin, *Rom.* 7. 7, 14, 17, 23, 24.

As to the first, *Adams* sin is ours really and truly, not so much because it is ours, as because it is imputed to be ours by God, who so contrived the law of works, as that it should be made with *Adam*, not as a single father or person, but with *Adam* as a publique person representing all mankind, and having our common nature as a father, both by nature and law, which came from the meer free-will of God: He was as the root and stock of all mankind, *Rom.* 5. 19. *By one mans disobedience many were made sinners, (i.e.)* morally and legally, but not physically and personally, the fruit and effect of which is death and damnation; for *Rom.* 6. 23. *The wages of sin is death*, not onely temporal or natural death, but as the Apostles Antithesis necessarily carries it, *spiritual and eternal death*, in opposition to eternal life acquired by Jesus Christ the second *Adam*.

Yea and the whole series and purport of the Apostles discourse, *Rom.* 5. 12. to *ver.* 19. carries this clear, that every mouth may be stopped, by a comparison of our righteousnes and life received by Jesus Christ, with sin and death contracted from *Adam*; that as by the disobedience of *Adam* we were made sinners, *viz.* sinners by imputation, his sin being laid upon our account, as much as if we our selves had eaten of the forbidden fruit: *So by the obedience of Christ we are made righteous (i.e.)* righteous by imputation, God being so pleased to accept of Christ his righteousnes, as though we in our own persons had fulfilled all righteousnes, either in doing or in suffering. See for further satisfaction, 1. *Cor.* 1. 30. and 15. 22. and 2 *Cor.* 5. 15.

The second thing considerable in original sin, is a privation of the Image of God, the glory of God, or original righteousnes; of this

this see *Rom.* 3. 23. *Eccles.* 7. 29. *Ephes.* 4. 24. which uprightnes had been hereditary, had man kept his first station; but he failing, in the breach of the holy law of God, he lost that righteousnes, both to himself and all his posterity; So that, there unavoidably succeeding a defect of conformity to the law of God, which sinles nature did enjoy, necessarily must it draw with it the sin of that nature which it voluntarily had contracted, *viz.* Original unrighteousnes. Whence I reason thus; Every transgression of the law of God takes along with it the true and proper name and nature of sin, and to have eternal death as the reward thereof, 1 *Joh.* 3. 4. *Rom.* 3. 23. But every defect of conformity with the law of God is such a transgression. Therefore, &c.

The Minor is proved from those places, 1 *Cor.* 2. 14. and 2 *Cor.* 3. 5. *Rom.* 3. 10. and *Rom.* 7. 18. *cum multis aliis.*

The third thing considerable is a pronenes, aptitude, and bentnes to sin, not by imputation, but by inclination: As the young Lion, and the young Serpent, have not the bloudy, and stinging nature of the old Lion, and the old Serpent, by imputation, but by natural and intrinsecal inherencie: so it is with men from the womb, they are sinners from the birth, bringing into the world *a body of sin and death.* Whence I argue thus; Every evill concupiscence, or pronenes in man to sin, or rebellion to the law of God, or enmity to God, carries with it the name and nature of sin: But original sin (Synecdochically taken, for the habit of original unrighteousnes) is that evil Concupiscence or pronenes to sin, &c. Therefore.

For the Major, I presume none dare question it; and for the Minor, that is confirmed abundantly, and that in a special manner in the greatest part of *Rom.* 7. where the nature of original sin is most lively represented, and the Apostle not onely for himself, but for all others, bemoanes their sad estate, in respect of the natural inherency of that depravation of our nature.

And whereas you, Sir, were pleased to supply me with places to prove what I intended as to original sin, I must tell you, it was not for want of stock that I had then in store, but onely because I would not then in so short an epitome be tedious and troublesome to such dissatisfied persons, for whose alone satisfaction I composed that breviary; but never intending it should have been exposed to publick view, it was onely your pleasure to bring it

into

into the sun light, naked and bare as it was. And therefore that you may see that the subject is not any wayes lame or defective for want of sufficient authority to support it, take these texts of Scripture, *ex abundanti*, for the confirmation of it. *Gen.* 6. 5. and 8. 21. *Iob* 14. 5. *Psal.* 57. 7. *Isa.* 64. 10. *Ier.* 17. 9. *Matth.* 15. 12. *Ioh.* 3. 6. *Rom.* 5. 12, *&c.* and 6. 16, *&c.* and 8. 6, 7. *&c. Eph.* 2. 3. and 4. 22. *Col.* 3. 9. 11. *Tit.* 3. 3. *Heb.* 12. 1. *Iam.* 1. 14, 15 *&c.*

For what you conclude this paragraph with, that if sinners should repent, confess, and forsake their sins, they should find mercy; And if the elect should continue in sin and not repent, &c. they should be equally lyable to the decree of Reprobation; I say Sir, though to affirm this doth utterly interfere with your first position, where you affirm that the elect cannot become reprobates, neither can reprobates become elect: And yet there is some truth in it according to the Gospel manner of expressions; but this hath been fully spoken to already. Your next encounter is, to answer a place by me quoted, where you write thus.

[But yet lest it should be thought that there is some weight in that Scripture which he quoteth out of *Ephes.* 2. 1, 2, 3. *Children of wrath even as others*, to prove that reprobation to the second death, is for that sin in *Adam*, or that infants dying in infancy, should be cast into the lake of fire for the same; I doubt not, but by the help of my God I shall make it appear, that there is no such thing in it: for first consider, that these words in *ver.* 1. *you hath he quickened who were dead in trespasses and sins*, cannot relate to their being in the corrupt mass or lump of *Adams* transgression, for that is but one, being in the singular number; but that which is there spoken of, is in the plural number, or more than one, to wit, trespases and sins.

Secondly, it doth appear that it doth not relate to that sin they had as they were new born infants, because it relateth to their conversation, or course of life, as they had a being in this world, *ver.* 2. 3. *wherein in time past ye walked according to the course of this world*, amongst whom we all had our conversation in times past, &c. By which it doth appear, that he doth not speak to the *Ephesians* of what they were as they first came into the world as Infants; for they could not upon that account be said to walk according to the course of this world, neither can new born Infants, as such, be said to have their conversation in times past

in the lust of the flesh, & of the mind; and therefore they were not children of wrath upon that account: but the Apostle there speaketh of that course of life or conversation in which they lived in time past, as they were grown persons in the lusts of the flesh and the mind; fulfilling the desires thereof, *and being by nature the children of wrath even as others.*]

Answ. 1. What man, are you so confident of this first fruits of your brain, as to think that you have answered all things of weight, in what I have formerly written to your positions? Truly Sir, if I have any judgement at all, there is not one parcel of all that I have delivered, that you have given the least colour of satisfaction to.

2. But let us examine the reasons you give in, why those words *were the children of wrath even as others*, cannot prove reprobation to the second death, or expose infants to a desert of the lake of fire.

Your first reason is, because those words *ver.* 1. *you hath he quickned who were dead in trespasses and sins*, cannot relate to their being in the corrupt lump, for that is but one in the singular number, but that spoken of here is in the plural, more than one, *viz.* trespasses and sins.

A good Critick I assure you; but to this I answer. First, that though the Scripture when it speaks of original sin, may speak of it in the singular number, yet oftentimes it is described by words of the plural number. So *Psal.* 51. 5. the original carries it, *Behold I was shapen in iniquities, and in sins did my mother conceive me.* and Joh. 9. 34. *thou wast altogether born in sins*, and Col. 2. 13. *you being dead in your sins*; And so here.

Secondly you must know, that every particular person is the subject of that sin, and in every member and part of that particular person is that sin inherent; there is an infective that hath spread over both body and soul, and even all the faculties of them both, having contracted that defilement by an hereditary propagation; and why may not the Holy Ghost, for the exaggerating of the greatness of our natural corruption, make use of words in the plural number, in setting forth of this sin, as usually it doth, without the censure of a *Thomas Taxwel?*

Thirdly, I do willingly acknowledge that *ver.* 1. Actual sins committed by men when full grown, are here spoken of and meant, but not exclusively to original sin. that is understood as well as actual, and both of these will necessarily require a word of the

the plural number; Actual sins as the streams running in all their veins, and their whole conversation in the time of their pilgrimage here; but original sin as the *fomes* and fountain whence those actuall sins had their first conception, birth, and nursery, being deep rooted, and fast rivized in the head and heart.

Fourthly, you might easily perceive what I chiefly insisted on in the quoting of that Scripture, having set it down in words at length and not in figures, *by nature children of wrath*. So that this your first reason will stand you in little stead, as to acquit you from this third absurdity.

Neither will your second perform any greater exploits, than his fellow that went before him; for where you bear the ayr, with your walking and conversation, *ver.* 2, 3. I must tell you, I insist not on it, neither am I such an innocent as to make that applicable to infants. No Sir, it is the close of the 3. *ver.* which I mainly intend, and which the Holy Ghost applies singly to the hereditary and original depravation of our sinful nature, lineally descending from our *primogenitor Adam*, who howsoever *he was created in the image of God, yet he begat children in his own likeness after his own image*, *i. e.* deprived of the image of God, and sinful like himself, *and by nature children of wrath*: To which words you would fain say somewhat, and so you do, but to little purpose and that which you do say is this. Gen. 5. 3.

[But now the question is, *how they were by nature children of wrath?* say some, because nature led them to the doing of these things, and to the living in such a filthy conversation.

But I have better thoughts of nature, and yet I desire to think no better of it than the Scripture speaketh of it; and my judgement of it is this, that nature is so far from leading men into sin, that the teaching of it are against sins; which I prove by these reasons being grounded upon Scripture.

Here Sir, you propose a question, and make your own skul the anvil whereon to forge and fashion an answer, which I utterly disclaim as none of ours, because of its shortness and insufficiency. *Answ.*

And whereas you say, you have better thoughts of Nature, Sir you need not tell me so, I know you have; seeing by you, and those of your party, the bond-woman is advanced equal to the free-woman; the servant set up in honour to the disgrace and contumely of the mistress, Nature (I mean) being placed by

you in the chair of ſtate, inſtead of Grace.

Joh. 7. 51. *But doth our law judge any man before it hear him, and know what he doth?* I will therefore bring your reaſons to the touchſtone, whereby you endeavour to confirm this aſſertion, *viz.* that nature is ſo far from leading men into ſin, that the teachings of it are againſt ſin; and your firſt reaſon is this.

[*Becauſe the Gentiles do by nature the things contained in the law of God*, Rom. 2. 14.]

Anſw. But I hope you will then limit this law of God to the law of the ſecond table, and therein likewiſe to the external acts of civil righteouſneſs, and that not as acted from any internal principle of a deſire of glorifying of God therein, and then what is all this doing worth?

Beſides, I believe you have not the front to affirme that the Gentiles did by nature worſhip one God in Trinity, and Trinity in Unity; or that they did abſtain from falling down before, *or worſhipping the creature more then the Creator*, or that they obſerved a ſeventh day Sabbath; Nature, I am ſure, never directed them to ſuch principles.

Rom. 1. 25.

Search all the records of the chiefeſt of the heathens, even thoſe that have aſpired to the higheſt pitch of all humane and natural knowledge: yet in thoſe their loftieſt ſpeculations concerning the nature of divine things they were miſerably blind.

Ariſtotle, a man of the deepeſt reach that Antiquity ever bred, among ſo many books that he wrote, and are in part yet extant, hath not left us any one diſcourſe by which it might appear that he beſtowed any paines in ſearching after the knowledge of God, except here and there, in ſome poor pitiful diſputes: and if it may be ſaid thus of the moſt eminent of the heathens; what then may be concluded of the whole croud and rout of them? but as what the Apoſtle *ver.* 12. having a conſideration of them as in their pure naturals, before their converſion by the Goſpel, *that they were at that time without Chriſt, being aliens from the Common-wealth of Iſrael, and ſtrangers from the covenant of promiſe, having no hope, and without God in the world; that they ſate in darkneſs and in the ſhadow of death?* and indeed how could it be otherwiſe, when God favoured them not, nor had any purpoſe to beſtow grace upon them? for in times paſt *he ſuffered all the Gentiles to walk in their own waies*; the word and ordinances of his worſhip they had not, *for he ſheweth his word unto Iacob, his ſtatutes and his*

Eph. 2. 11. Mat. 4. 15. Acts 14. 16. Pſ. 147. 19, 20.

his judgements unto Israel: he hath not dealt so with every nation, neither have they known his judgements. A preacher they have not, and how should they believe in him of whom they have not heard? and how shall they hear without a preacher? Natural ability to know the mystery of the kingdome of God, they have not, *for the natural man perceives not the things of the Spirit; nor is there any such power given them of God; for unto you is given to know the secrets of the kingdome of heaven, but unto them it is not given: and without Christ they can do nothing.* What then was become of this mans reason thus to bragg of men in their pure naturals, which are so befogged that they are never able to extricate themselves? Ro. 10. 14. 1 Cor. 2. Mat. 13. 11. Joh. 15. 5.

I have done with the first reason, and left it naked and bare; I shall next proceed to your second reason, which as it is by you worded, is scarce common sense, but such as it is, take it thus.

[2. *Because those that were given over of God to a reprobate mind, being filled with all unrighteousness,* Rom. 1. 28. are said *ver.* 31. *to to be without natural affections*: now if natural affections had been such an unrighteous thing, as that it should lead them into sin, and they being filled with all unrighteousness, could not have been without it.

To which I answer; First you mistake in your reading, tis affection in the singular number and not affections.

Secondly the word ἀστόργους rendred by the Translators natural affection, is yet by them in the margent rendred unsociable, and if *Scapulaes* Lexicon be consulted with, such are there denoted; and so the word properly signifies *in quo non ineſt affectus amoris illius mutui inter parentes & liberos*, who are destitute of that reciprocal love that ought to be between husband and wife, parents and children.

And now be judge your self, what a sad reason you have brought upon the Stage for the advancing of nature, that (as you say) it is so far from leading men to sin, that the teachings of it are against sin; because, (for such is the strength of your reason, or else it is nothing) *such given over by God to a reprobate mind*, are without that reciprocal or mutual love that ought to be between husband and wife, parents and children. I pray Sir, in the next look before you leap.

And now for the third and last reason, which is of the same size the former were, and this it is.

Because the Apostle himself directeth the Saints to the teaching

teaching of nature it ſelf, 1 *Cor.* 11. 14. and certainly it *Paul* had been of that mind, that nature had been ſuch an evil principle, as that it being followed, would lead men into a wicked and filthy converſation, he would never have mentioned it as a teacher unto them: therefore the teaching of nature doth not lead men into ſin, but the contrary.]

Anſw. The Apoſtle in this part of the Chapter, is giving directions what ſuits beſt with decency and order in their Church-aſſemblies, and in particular concerning prayer, whether covered or uncovered, and thereby occaſionally *of ſhort hair and long hair*, and *ver.* 14. *Doth not nature it ſelf teach you that if a man have long hair it is a ſhame unto him*: the doubt now is, what is meant by nature here? and firſt, not any principle connatural to man in the ſtate of innocency; for thereof there is neither precept, nor rule, nor example, either for long hair or ſhort hair.

But ſecondly, by nature is to be underſtood that which by a common conſent was taken up, and brought it into a cuſtom or faſhion, and that eſpecially among the Greeks: for if we look upon other nations and take the pains to ſearch Antiquity concerning their faſhions, you ſhall find that it was a long time before the *Romans* uſed any clipping of the hair, neither was it practiſed in *France* or *Germany* till of later years; nor would *Lycurgus* ſuffer it among the *Lacedemonians*; and if it were unnatural, *why did Abſalom wear long hair? 2 Sam.* 18. 9. *or why was the law of the Nazarites permitted?* It is very apparent therefore that the Apoſtles meaning is, that cuſtome being (as it were another nature) it was not the manner, cuſtome and faſhion of theſe parts, at leaſt among the *Corinthians, to weare long hair*, becauſe it was an Argument of too much effeminacy. And now Sir, do but reviſe the ſtrength of your reaſon as I have clothed it, and ſee what weight it may bear which any man of common reaſon; and thus it lies; the teachings of nature lead not to ſin, becauſe the Apoſtle directs the Saints what is fit for them to do about long hair, from what the cuſtome was then in uſe among the Grecians.

I pray Sir take more reaſon with you when you next offer any reaſon to a reaſonable man.

Your next endeavour is, to make a gloſs upon this text, but it is ſuch a one as doth corrupt the text; and thus it is.

[But as the law written in tables of ſtone did diſcover or make known ſin to the Jews, ſo the law of nature did diſcover or make known

known ſin to the Gentiles; and ſo the wrath of God is revealed from heaven againſt all ungodlineſs and all unrighteouſneſs of men, as well the Gentiles as the Jews, as appeareth, *Rom.* 1. 18. and as the law written *doth work wrath to the Iews*, Rom. 4. 15. *when they ſin againſt it*; ſo the law of nature doth work wrath to the Gentiles, when they do that which is contrary thereunto; and ſo the *Epheſians*, which *Paul* directeth theſe words unto, being Gentiles, *were not lead unto ſin by nature*, but nature did in its meaſure and degree witneſs againſt ſin, and did by its teaching declare them to be *the children of wrath*, when they lived in ſuch an evil converſation which was contrary to the teaching of it.]

In anſwer to this paraphraſe of yours, it is not enough for me to unſay what you have ſaid, but rather to ſay that you cannot gainſay in giving of the genuine ſenſe of the words, *we are all by nature the children of wrath*, *i. e.* we that are converted, whether Jews or Gentiles, all were alike *children of wrath*: wherein there are two things to be opened, firſt, what it is to be *a child of wrath*, ſecondly, what it is to be ſo by nature? *Anſw.*

Firſt, *what it is to be a child of wrath.*

Firſt, ſome by this do underſtand one that is guilty of and obnoxious to eternal death and condemnation becauſe of ſin; but this, though it be ſomewhat, yet it is not the whole; for *Adam* after his ſin committed, was made obnoxious to the wrath of God, and guilty of eternal death, and yet he could not be ſaid to be a ſon, *or child of wrath*; for by this manner of ſpeaking, ſuch an one is denoted as is born ſuch, and by his nature is ſuch.

For the clearing whereof, take notice of ſome ſuch parallel places. It is well known to thoſe who are Divines indeed, that theſe are Hebraiſmes, to ſay, one is a ſon, *or child of perdition*, as *Joh.* 17. 12. 2 *Theſ.* 2. 3. or that one is *a child of diſobedience*, *Eph.* 2. 2. and 5. 6. and *Col.* 3. 6. and hence this manner of ſpeaking doth ariſe, becauſe whoſoever is begotten or born of a man is a man, that which is of a horſe is a horſe, &c. and therefore by the name of the Son of man is underſtood him, not which is ſimply a man as *Adam* was, but him that is born of a man: *Adam* was a man made, not born, and therefore he is called a man, but not the Son of man. It is obſerved therefore, that the Hebrews in this their manner of ſpeaking, when they ſay thou art a ſon *or child of diſobedience*, *a ſon of perdition*, *&c.* that they aſſign as it were, *diſobedience* and *perdition*, to be as the father, and that thou art born of

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that; and therefore that ſuch expreſſions do not barely ſignifie that thou art diſobedient, but that thou wert born diſobedient; not that thou art in a periſhing condition, *but that thou wert born a ſon of perdition*; not that thou art a ſinner, *but that thou waſt born a ſinner*. So likewiſe in thoſe words; *a child of wrath*, not that thou art obnoxious to wrath and condemnation becauſe of thy ſins, *but that thou art born a child of wrath*, guilty of eternal condemnation: ſo much of the firſt.

The ſecond thing conſiderable is; *how they were by nature the children of wrath*: The word *nature* hath ſeveral acceptations; Firſt, ſometimes it is taken for the ſubſtance and eſſence of a thing; but thus, acording to his eſſence and ſubſtance, *man is not a child of wrath*, becauſe the ſubſtance is not ſin, though it be infected with ſin; Secondly, for the firſt principle of motion and reſt in every thing, whether that principle be in the ſubſtance, or that it be the natural quality and propriety of the thing. And after this manner the firſt nature of man was good, yea very good, for in that the Lord did imprint a power of motion to that which was good; to know, love and worſhip God, and thereby to have life everlaſting: but this nature was loſt by the ſin of *Adam*, and inſtead thereof there ſucceeded a naughty quality, whereby it comes to paſs that there is no natural motion in us, but unto that which is evil, *viz.* againſt God, and againſt his ſon Jeſus Chriſt, and no reſt but in that which is not good.

This evil quality came by the temptation of the Devil, and it is as a peſtilence that hath infected both the ſoul and body of man; man I ſay remaining the ſame in his eſſence and ſubſtance, is infected with the venome of this evil quality, ſo that he can effect or work nothing but that which is like himſelf, becauſe from this he is moved unto all actions.

Hence it is that there ariſe all the evil thoughts in the mind, all the perverſe and diſtempered affections in the heart, and all wicked motions and deſires in the will.

And this corruption of the whole nature, which is otherwiſe called concupiſcence, the Apoſtle cals in this place nature, *viz.* the firſt principle or beginning of all evil actions and motions, whether external, or internal; and therefore whereas this is ſin, it doth deſervedly make ſuch the children of wrath.

Thirdly, nature is oftentimes taken for nativity, or birth, *natura a naſcendo*, becauſe that every one being conceived in ſins, and

and born in iniquities, and that we are born ungodly and enemies to God, and therefore most worthy that God should be angry with us, and inflict eternal punishments on us; and therefore in this sense likewise are we said to be *the children of wrath*, *i. e.* rom our first conception and nativity, and because we are descended from *Adam*, and sinned in him, and all are born *children of wrath*, even infants likewise *though they have not sinned after the similitude of Adams transgression*, *i. e.* actually, yet because they are born of sinful parents, the infection becomes hereditary to them, and they likewise *children of wrath as well as others*: After this manner of speech is that of the Apostle *Gal.* 2. *We which are Iews by nature*, *i. e.* Jews by birth and nativity. Psalm 51. 5. Rom. 5. 14.

And by this I hope the judicious Reader will find that I have both confuted your reasons and confounded your gloss, so that the third absurdity will stick as close to your proposition as the spots do to the *Leopard*: and now I shall have leisure to attend your motion in the removal of your quarters to the fourth absurdity, which is this.

Then *Paul* was mistaken, *Rom.* 9. 21. in not assigning sin to be the cause of reprobation.

Answ. *Paul* was not mistaken, for he hath assigned continuing *in sin and unbelief* to be the cause of reprobation, *Rom.* 9. 32. and 11. 20. and 1. 2, 6, 28. *Answ.*

Sir, this hath been your dealing in all this tract of reprobation, wherein you make no distinction between non-election or negative reprobation which is before all time, whereon your position is built, and against which my undertakings are, as you deliver it: and whereof there is no cause assignable, besides the good pleasure of Gods most holy will; and that reprobation which is in time, and whereof sin is the cause, and whereunto those Scriptures by you quoted do answer, which no man contradicts.

But yet this last reprobation, or that in time, is not immutable as is the other; for a man or a nation may be as reprobated silver to day, and yet refined from the dross to morrow: they may be broken off to day and grafted in again to morrow, for God is able to graft them in again. Jer. 6. 30. Isa. 1. 25. Zac. 13. 9. Ro. 11. 23.

But for that reprobation whereabout our dispute is, as it is immanent in God and eternal, so it is also immutable and unchangeable as is God himself.

And so I pass to the fifth absurdity which is this.

[*Abſurd.* 5. The ſame Apoſtle then anſwered very unſoundly to theſe objections, *Rom.* 9. 13, 19.

The firſt is, If God reprobated *Eſau*, becauſe he hated him, he was unjuſt.

The ſecond, *ver.* 19. *why doth he yet find fault, for who hath reſiſted his will?* for he might in one word have anſwered to both objections and ſaid, that ſin was the cauſe of reprobating both *Eſau* and *Pharaoh*; but he ſaith the contrary, *ver.* 11. when they had done neither good nor evil, *Iacob have I loved, and Eſau have I hated.*

Anſw. To the firſt, when I ſhall hear any ſay, that God reprobated *Eſau* becauſe he hated him, without aſſigning any other cauſe, and prove it, I ſhall ſay more to it; and in the mean time I ſhall deſire to have this queſtion reſolved,

Whether thoſe that ſhal preach ſuch doctrine, As that God reprobated *Eſau* becauſe he hated him, and for no other cauſe, do not make God much like the envious Jews, *Ioh.* 15. 25. who hated the man Chriſt Jeſus without cauſe.]

Anſw. Sir, for the reſolving of your queſtion, and ſatisfying of the ſcruple, I muſt tell you, firſt, that God is ſaid to have hated *Eſau* before he was born, or that he had done either good or evil; that is called hatred, comparatively, in reſpect of that love he ſhewed unto *Iacob*; he may be ſaid to hate him becauſe he loved him leſs than he did *Iacob*: Thus *Leah* was ſaid to be hated by *Iacob*, Gen. 29. 31. comparatively with the love ſhewed to *Rachel*, becauſe ſhe was leſs beloved then *Rachel*: ſo he that ſerves two maſters, will hate the one, and love the other, (*i. e.*) will love him leſs then the other: And thus God loves the reprobates leſs than he doth the elect; but it cannot hence be concluded, that the Lord doth abſolutely hate any creature of his own making, for they were all Gen. 1. 31. good, yea very good: and *Wiſd.* 11. 24. *thou loveſt all things that are, and abhorreſt nothing that thou haſt made.* Tis true God hates ſin, becauſe he made it not,, and this hatred hath an influx upon the ſinner, as he is a ſinner, becauſe God made him not ſo: But God hates not a non-elected perſon, or a reprobate, as he is a reprobate, neither doth he condemne him, or decree to condemne him, for his negative reprobation, which is Gods act, but for his ſin, which is mans act. Iſa. 55. 8.

Secondly I ſay, that this hatred in God (his wayes not being like our waies) is not to be conſidered, as to hold proportion with the

the paſſions and affections of men in their hatred: For this confuſion, or indiſtinct conſideration, or compariſon of divine things with humane, is that great witchcraft that puts ſuch a ſtumbling-block in the way to the knowledge of things, that we cannot diſcover the truth thereof with ſo diſcerning an eye as otherwiſe we might.

And therefore though I do attribute hatred to God, yet that hatred in God anteceding reprobation, or which is aſſigned as a cauſe of reprobation, is nothing elſe but Gods abſolute will of denying that ſpecial benefit of effectual grace, and infallible direction unto eternal life, and permitting ſome men, by their own defective freewill, deſervedly to fall under the miſery of eternal death. And therefore in ſome ſort I may ſay that the hatred of God is as much viſible, and doth as ſenſibly diſcover it ſelf, in the denyal of effectual grace, as in the inflicting of the torments of hell.

For God the Father wounded, bruiſed, tormented the ſoul of his dear Son for our ſins, without any diminution of his love unto him: But he never denied him effectual grace, whereby he had an immunity from ſin: And therefore (ſay ſome) It is more deſirable to have the benefit of effectual grace, whereby we are preſerved ſafe in the love of God, than to obtain an immunity from the torments of hell; Chriſt was not exempted from this laſt, though he was never excluded from the former.

Thirdly, I would here diſtinguiſh of the hatred of God, as it ſignifies in him, firſt his affection, or ſecondly his effection (if I may uſe ſuch a word) or otherwiſe the effects of his affection; (though I do confeſs, that theſe affections, as of love, hatred, anger, &c. are not properly in God, but are attributable to him *ex anthropopathia*, by ſimilitude and reſemblance.

Firſt, for the hatred of God as it is an affection, ſo it doth precede Reprobation, it being the will and purpoſe of God to deny grace to ſuch whom he will not elect, which is that whith we call reprobation.

Secondly, the hatred of God, as it ſignifies an effect, to wit, the execution of that hatred, anger, wrath, inflicted on ſinners, and ſo it follows reprobation.

To ſumme up all in a few words, that God bare leſs love to his creature *Eſau* then to *Iacob*, is manifeſt. That that leſſer degree of love which he bare to *Eſau*, may comparatively, to that

manifeſted to *Iacob*, be called hatred; That God may deny ſome grace to one that he beſtowes upon another, without injuſtice; that equall grace is not given to *Eſau* as to *Iacob*; That thoſe, who from the love of God are not elected, by a neceſſary conſequence muſt be reprobated or not elected, or loved with a leſſer love. The love of God was the cauſe of our election, and therefore the leſſer love, or hatred, the cauſe of our reprobation.

Epheſ. 1. 4, 5, 6, 7. & 2. 4, 5.

And now Sir, if you peruſe this what I have here ſaid, you may eaſily anſwer your own frivolous queſtion.

And yet I muſt withal tell you, that though I do affirm, that God reprobated *Eſau*, or did not elect him, onely becauſe he would not, it was not the good pleaſure of his will ſo to do, or it was his wil abſolute not to do it, that he denied that favour to him that he ſhewed to *Iacob*, and ſo may be ſaid to hate him without any external cauſe lookt upon as in *Eſau*, why he ſhould be reprobated rather than *Iacob*, neither of them having done either good or evil: yet there was an internal cauſe of the hatred or reprobation, namely, the good pleaſure of Gods moſt holy will, for the manifeſtation of his own glory, in his power and juſtice. And therefore God cannot without blaſphemy be compared to the envious Jews, who howſoever they hated the man Chriſt Jeſus without a cauſe, yet God had a cauſe, motive or incentive, from within himſelf, even the manifeſtation of his own glory, in ſhewing his power and juſtice on thoſe ſo reprobated; which glory of his is more precious, and to be prefered before the ſaving and preſerving from the torments of hell, the perſons of all both men and Angels: and yet withal I ſay, that the vindictive puniſhment of God, or poſitive reprobation, which is Gods appointing to torments, and hatred of God, as it is an effect of the former, is never inflicted without a juſt and meritorious cauſe, *viz.* the ſin of man. And thus much to what you anſwer to the firſt objection; to the ſecond you write thus.

[To the ſecond, I have already ſhewed, that *Paul* directed his words to the Jew, who reſted in the law, and made his boaſt of God, and was confident that he was in the way of God, and thence it was that he ſaid, thou wilt ſay unto me, who hath reſiſted his will? But *Paul* had more than the ſingle term, ſin, to aſſigne as a cauſe of their being reprobated, blinded or broken off from their own olive-tree, to wit, a continuance in ſin and unbelief, and rejecting the means of ſalvation, *when the hands of the Lord were ſtretched*

ſtretched forth unto them all the day long, and yet they were a diſobedient and gainſaying people.]

To this I have already anſwered, *pag.* 115. that the words were directed to the Gentiles, to which I refer the Reader. And whereas afterwards you ſay, that *Paul* had more then that ſingle term to aſſigne as a cauſe of their being reprobated, blinded, broken off, &c. to wit a continuance in ſin and unbelief, and rejecting the means of ſalvation; Sir, this is but *gratis dictum*, you onely ſay, but cannot prove it, ſhew me any ſuch expreſſion in this whole chapter, wherein this text alledged lies, yea, or any where elſe in all the Scripture. It is true thoſe words of yours of the Lords hands ſtretched forth all day long were ſpoken to the *Iſraelites*, *Rom.* 10. 21. *But to Iſrael he ſaith*. But in what place ſoever, ſin, or unbelief, or rejecting of the means, are mentioned as any cauſe of Reprobating, blinding, ſhorming or cutting off, it is ſpoken onely of reprobation in time, which is but the execution of that decree which was determined before all time, and about which immanent act of God, and not theſe tranſient, is our preſent debate. And ſo I leave both theſe objections as yet unreſolved by you, and ſtanding in as full force, for any thing that you have thereunto anſwered, as when they were firſt endited by the Holy Ghoſt, penned by his holy Apoſtle *Paul*. Give in an anſwer to it in the heavens if you can, for you are never able to do it here upon earth. *Anſw.*

And ſo I proceed to the ſixth and laſt Abſurdity, which is this.

[*Abſurd.* 6. Hereby we confine Gods infinite ſoveraignty over the creatures, to that narrow ſcantling of our ſubordinate power, as though he might not do with his own what he liſt, without our controll, and not make a veſſel either to honour, or diſhonour, unleſs he were accountable to us for a reaſon of his ſo doing.

Anſw. We confine not Gods infinite ſoveraignty over his creatures, to any ſubordinate power in man whatſoever; neither doth any principle that we hold, tend to the limiting *the holy One of Iſrael* in the leaſt, in the diſpoſing his creatures, any otherwiſe then it ſeemeth good in his good will and pleaſure to do, as hath been by me already made to appear.

For as I have already granted, ſo I ſay yet again, that God might have left his creature, man, in that loſt condition that his own ſin had brought him into, and needed not to have been countable to any for a reaſon of his ſo doing: But it was meerly the

the good will and pleaſure of our God to be moved onely from that fountain of love that was, and yet is in himſelf, to give forth his Son Chriſt to dye for all, and taſt death for every man; and that all whatſoever was in man, or acted by man, did not merit the leaſt drop of the bloud of Chriſt, but by the grace of God it came freely, and he might have withheld that great mercy from his creature, and needed not in the leaſt have been countable to any for a reaſon of his ſo doing; but through that good pleaſure of God, the Lord Jeſus is that lamb of God that was in the purpoſe and decree of God, *Rev.* 13. 8. *ſlain from the foundation of the world*: which purpoſe and decree of God was put into execution in the fulneſs of time for our everlaſting good; and notwithſtanding, we could not in the leaſt have looked for theſe things from God as a debt, yet it hath been the pleaſure of God by grace, to ſend his Son into the world, and to make known the myſtery of his will in theſe things, and freely to give us an account, or ſhew unto us a reaſon of his ſo doing; which will appear plainly in the reſolving thoſe following queſtions by the expreſs words of the holy Spirit in Scripture, without either inference or comment.

Queſt. 1. *Wherefore did God give his onely begotten Son, or ſend his Son into the world?*

Anſw. That whoſoever believeth in him ſhould not periſh, but have everlaſting life, *Ioh.* 3. 16. and that the world through him might be ſaved, *ver.* 17.

Queſt. 2. *Wherefore did Ieſus Chriſt come a light into the world?*

Anſw. That all men through him might believe, *Ioh.* 1. 7. and that whoſoever believeth in him ſhould not abide in darkneſs, *Ioh.* 12. 46.

Queſt. 3. *Wherefore was Ieſus Chriſt delivered to death?*

Anſw. For our offences.

Queſt. 4. *Wherefore was he raiſed again?*

Anſw. For our Juſtification.

Theſe, and many more of this nature that might be mentioned, are laid down in Scripture as grounds and reaſons, whereby it hath been the pleaſure of God to be accountable unto us wherefore he hath done theſe great things for us, not in order to the limitation of himſelf to any ſubordinate power in us, but in order to the accompliſhment of his own will and pleaſure for our good.

And

And ſo in like manner Gods diſpoſing of his creature, in making veſſels of honour, or diſhonour, is not in reſpect of any confinement of his ſoveraignty over his creatures to any ſubordinate power in us, but the confinement of himſelf therein, is to his purpoſe, decree, and promiſe, which muſt ſtand and cannot be diſannulled; So that the queſtion now is not, What God might have done with his creature being once at liberty; but that which we are to take notice of, is, How he hath diſpoſed, or doth diſpoſe thereof, as having freely, and voluntarily bound and ingaged himſelf thereunto by purpoſe, decree, and promiſe, *Iſa.* 14. 27. *for the Lord of hoſts hath purpoſed, and who ſhall diſannul it? his hand is ſtretched out, and who ſhall turn it back?* So that what God, for ought that we know, might have done with his creature, being once at liberty, cannot now by him be done, he having bound himſelf as aforeſaid.

Take but this one inſtance for the further illuſtration of this to be a truth: God might, if it had been his pleaſure to have kept himſelf at liberty, for ought that we know, have deſtroyed the world with the waters of a flood, ſince the flood that was in the dayes of *Noah*; but ſince it hath been the pleaſure of God freely to enter into a Covenant with all fleſh, *Gen.* 9. 9, 10, 11. yea with every living creature, and to make a promiſe that all fleſh ſhould be cut off no more by the waters of a flood, neither ſhould there any more be a flood to deſtroy the earth, therefore now he cannot deſtroy the earth ſo any more, *becauſe he changeth not, neither can lye.*]

My good friend, I cannot look upon you as a licentiate Chirurgion, but rather as an upſtart mechanick Mountebank, who though you profeſs by a tedious tautology to plaiſter up the wound given to your Poſition by this Abſurdity, yet it ſticks as cloſe to it as a bur to your garment, neither can it be cured or removed by any thing you have applyed, for you do but daub with untempered morter; & a multitude of words will never do it. *Anſw.*

I would rather have one ſolid convincing Argument, then a whole volume of ſuch nonſenſe and impertinencies as you have furfeited me withall.

And therefore in anſwer to what you would ſay, I deal thus plainly, that I do reſolve not to purſue you in this your rambling diſcourſe; you have ſerved us here with a diſh of cockcrowne pottage, whereupon if I ſhould inſiſt to frame an anſwer, it would

but

but waſt my moſt precious time and nauſeate the Reader; for from this to the end of your Pamphlet, there is nothing of new, but a recapitulation, and vain repetition of what hath been ſpoken to, over and over again, and fully anſwered; Onely one thing about the liberty of the will, which when I meet it in its due place, I ſhall then encounter it. In the mean time, for what is comprehended in this Section, If I ſhould yield you all, I ſhould receive no loſs by it, nor your cauſe any advantage, and therefore I ſhall diſmiſs it with the appendant queſtions and anſwers, without further trouble to my ſelf or the Reader.

Onely let me tell you, that ſo far as I perceive by your diſcourſe, you have not dived into the bottom of the abſurdity contracted to your ſelf by your Poſition, which doth aſſert, that the rejection of that means of ſalvation, *viz.* the free tenders of Chriſt in the Goſpel, and continuing in ſin and unbelief, are the cauſes of reprobation, as conceiving it inconſiſtent with the juſtice, mercy, and wiſdom of God to reprobate without theſe cauſes; whereas our conſtant affirmation is, that the ſole good will and pleaſure of God is the alone and ſingle cauſe of non election or negative reprobation from eternity, God having that abſolute power over his creature, as that it reſts ſolely in his will, not to elect him, but to ſuffer him to ſin, and ſo to run himſelf into eternal perdition; and that therefore thoſe who are contrary minded, that do imagine that this abſolute non election cannot well conſiſt with the divine attributes, as his juſtice, mercy, wiſdom, &c. as you do in your ſtrange acclamation, *p.16.* Then you do confine the infinite ſoveraignty of God that he hath over his creature, as though he might not do with his own what he liſt without our controll; but (as I have ſhewed) he may either annihilate, or caſt into hell whom he pleaſeth, as Lord Paramount. But to this you have ſpoken nothing at all, as to this reprobation; all that you have ſaid is to a Goſpel declaratory way, that no man gainſayes, neither is it the ſubject of this our preſent diſcourſe. But you further write;

[And ſo it cometh to paſs, that thoſe two different events which do or ſhall befall the ſons of men, which is ſalvation to all that ſort or kind of people that do imbrace the means and believe in Jeſus Chriſt; and reprobation, and everlaſting deſtruction to the other ſort or kind of people that do continue in ſin and unbelief, rejecting the means of ſalvation; and theſe two different

rent events come to paſs according to that purpoſe and decree of God which was from before the foundation of the world: but the decree of God, which was before time doth not neceſſitate thſe different actings of men that came forth in their generations in time, which is the penitency, faithfulneſs and obedience of thoſe that thereby come to be under the decree of election to everlaſting life; nor the impenitency, unbelief, and diſobedience of thoſe that for that cauſe fall under the decree of reprobation to everlaſting deſtruction; no more then the law and decree that was made by the Governours of this Nation, many ages and generations paſt, concerning the protection of honeſt men, and the puniſhment of them that do evil. But as the decree that was made as aforeſaid many ages and generations paſt, ſince it was made, is yet a tendency and conducement, if it be conſidered of, to lead all men to live honeſtly: So the decree of God that was before time, and publiſhed or made known to the ſons of men in time, is ſo far from the neceſſitating men to do wickedly, *viz.* to continue in ſin and unbelief, and the rejecting of the means of ſalvation, that it is of ſuch tendency and conducement, upon the right conſideration thereof, in reſpect of the great benefit on the one hand, to be the portion of penitent and obedient perſons, believing in Jeſus Chriſt; and the great woe and miſery on the other hand, that doth and will befal all thoſe that continue in ſin and unbelief, and reject the means of ſalvation; that it doth, I ſay, being conſidered of, as aforeſaid, tend ſtrongly to the perſwading of all ungodly perſons ſpeedily to break of their ſins by righteouſneſs, and their iniquities by cleaving unto Jeſus Chriſt, in believing and walking in that truth, & undoubtedly they ſhall be ſaved.]

Anſw. Tis right, Sir, what you ſay, that there is ſalvation for one ſort of people, and deſtruction for another ſort of people, and that according to the decree of God from all eternity. But when you are put to it, notwithſtanding the decree, all may be ſaved, and none damned, or all may be damned and none ſaved, for you do not affirm, that God hath purpoſed any thing as to perſons, but meerly as to qualifications; Tis likewiſe true we ſay as you, *that he that believeth ſhall be ſaved, and he that believeth not ſhall be damned*, and this is according to decree, but this is not all that is decreed, for ſome particulars he hath elected, others he hath not elected, but reprobated; thoſe whom he hath elected, he hath likewiſe decreed to give them faith, and therefore it is called the

faith of Gods elect, *Tit.* 1. 1. The rest he hath decreed not to give them, he hath denied them that grace, he did not bear so much of love unto them, as to those he did elect.

It is likewise true what you say that the decrees of God do not necessitate the different actings of men, if you mean such a necessity, as of compulsion, or coaction; but if we have a respect unto a necessity either of infallibility, or immutability, and so, *Quicquid fit necessario fit*; in respect of these, all things that are, are necessarily so as they are, for Gods foresight cannot be deceived, and his decrees cannot be changed. But of this sufficiently hath been spoken before, *pag.* 95. and 96.

To what you say, that the published decrees of God are of such a tendency and conducement to the perswading of men to forsake their sins and believe in Jesus Christ, I deny not, but that those decrees which are so published in the Scriptures, may be of the like import, as some other portions of Scripture are, *viz.* of tendency to perswade men to forsake their sins, and believe in Jesus Christ; But I must tell you, that they are onely morally and instrumentally so, and not physically; they work onely on the outward man, they cannot change the heart, that is Gods chamber of presence, there is his throne alone, tis he alone that changeth that, and turnes it as the rivers of water.

Prov. 21. 1

Were those decrees published unto men every houre, yet they can never work faith, until that God shall give them to believe and repent, and take away their stony hearts, and give them hearts of flesh.

Phil. 1. 29
2 Tim. 2. 25.
Ezek. 11. 19.

Somewhat they may do, by setting forth the danger and horror of a reprobate estate, and so to bring a man under the Spirit of bondage to fear; but surely it is the alone love of Jesus Christ that hath a constraining power to put a man into a capacity of the spirit of Adoption, for love is strong as death.

Rom. 8. 15
2 Co. 5. 14.
Joh. 1. 12.
Cant. 8. 6

And then I pray tell me what will all your publications, tendences and conducements avail, where God hath decreed to deny effectual grace, and faith to believe what is so published? But there is enough of this, we shall have more to say to what follows, which is this.

[And as God hath thus bound himself, by his purpose, decree, and promise, to the doing of the things aforesaid, that so they must come to pass in their season, and it being also his pleasure to let the sons of men enjoy a sufficiency of means while the day

of

of grace laſteth, to be uſed by them in order to their everlaſting good, ſo he giveth them liberty in the right uſe thereof, in that day of grace to chooſe or refuſe: and it cannot be otherwiſe, for a choice muſt needs be at liberty, and if there were not a liberty given of God in theſe things, then thoſe expreſſions in Scripture were in vain, as in *Deut.* 30. 19. *I call heaven and earth to record this day againſt you, that I have ſet before you life and death, bleſſing and curſing, therefore chooſe life.*

Object. But to this it will be objected, that that which they might chooſe or refuſe was the temporal or earthly *Canaan.*

Anſw. That there was ſuch a thing intended in it, I deny not but that was not all; for in thoſe typical things that did belong to them as they were the Children of *Abraham* according to the fleſh, there was held forth that which did lead them up to faith in Chriſt, in order to their being children of *Abraham* alſo by faith, that ſo they might be heires alſo of the heavenly inheritance; and this the words immediately going before do prove, being compared with what *Paul* had ſaid *Rom.* 10. For as it is ſaid, *Deut.* 30. *verſ.* 14. *the word is nigh thee, even in thy mouth, and in thy heart that thou mayeſt do it*, the very ſame word is ſaid by *Paul, Rom.* 10. *verſ.* 8. *to be the word of faith which they preached*: and we find the like of *Moſes, Heb.* 11. 24, 25. *He refuſed to be called the ſon of Phraohs daughter, Chooſing rather to ſuffer affliction with the people of God, than to enjoy the pleaſures of ſin for a ſeaſon*: alſo *Luk.* 10. 42. *Mary hath choſen that good part.*]

Sir, if by ſons of men your meaning be to take them collectively and univerſally, *viz.* all men of all ſorts, that they all enjoy a ſufficiency of means in order to their everlaſting good, then I utterly deny it, and I have formerly proved it contrary, that whereas *he ſhewed his word unto Iacob, his ſtatutes and judgements unto Iſrael*, yet he had not dealt ſo with other nations; for unto ſome it was given to know the ſecrets of the kingdom of heaven, but to others it was not given; the Spirit would not ſuffer the Apoſtle to preach the Goſpel to the *Bithynians*: and certainly you will never prove any ſuch ſufficiency of Grace tendered to every perſon all the world over, unleſs you do ſuborn thoſe ſilent Orators, the Sun, Moon, and Stars, to plead your cauſe by a diſcovery of what feats they have done, and how many they have converted amongſt the *Indians, Americans, Antipodes*, and other unknown places of the world by their dumb preaching of

Anſw.

Pſal. 147. 19.
Matth. 13. 11.
Acts 16.

the everlaſting Goſpel, in order to the everlaſting good of theſe forlorn creatures.

The next point I ſhall take notice of in this Section is the liberty of the will, concerning which you ſpake before but ſomewhat liſpingly like an *Ephraimite*, but now like a fleſht *Gileadite*, you ſpeak with a full mouth, and in plain Engliſh, that it is in a mans liberty to chooſe or refuſe things to their everlaſting good. And this indeed is that unknown Goddeſs to whom you ſacrifice all the ſtrength of your other Poſitions, for if this liberty of will ſhould miſcarry, all the ſuperſtructure of your other Poſitions muſt needs diſhevell and moulder to powder: I have not much to ſay unto it, becauſe you have ſaid ſo little, that choice muſt needs be at liberty.

Judg. 12. 6.

And though I need not hunt after freſh work, yet thus much I ſhall ſay, that there was in *Adams* will (beſides the liberty thereof) an habitual holy inclination to all that was good, though with a poſſibility of embracing evil.

But that ſince the fall (beſides ſome kind of liberty) an habitual vicious quality in man, making him averſe and froward in chooſing the good, prone and inclinable to embrace the evil; ſo that man now doth naturally *drink iniquity like water, and make a paſtime of doing evil*: and therefore as *Adams* will was truly good, not onely in the actions, but in the inward qualities thereof: ſo our will is truely and properly corrupt, not onely as to its evil actions, but alſo the inward vicious diſpoſition thereof; And until ſuch time as God is pleaſed to heal the diſeaſe, and replant in our wills their primitive integrity, they are utterly dead in ſin, captives, and bondſlaves of corruption: So that however they have ſome liberty in naturall, civill, or externall ſpiritual things, yet in regard of true grace and holineſs, they have no liberty at all to chuſe that, but are wholly enthralled unto ſin, according to that of the Apoſtle *Rom.* 6. 20. *When ye were the ſervants of ſin ye were free from righteouſneſs*: and *Rom.* 8. 7. *The carnal mind is enmity againſt God, for it is not ſubject to the law of God, neither indeed can be.*

Job 15. 16. Pro. 2. 14.

And therefore the man doth in plain terms give the lye to the Spirit of God ſpeaking in the Scriptures, that dares to affirm that a man in the eſtate of unregeneracy (who without doubt is, if any be, a ſervant of ſin, and carnally minded) is notwithſtanding free unto righteouſneſs, and may be even of his own natural power

ſubject

ſubject to the law of God, commanding him faith, and obedience, and that he hath a liberty and power to chooſe grace when it is offered: ſtrong arguments might be brought to overturn this power upſide down, but I am weary of what is already upon my hands. For the objection that you offer, let thoſe vindicate it whoſoever made it; for my part I do not inſiſt upon it, but ſhall anſwer to that place by you quoted, *Deut.* 39. 19. after another manner.

And I do indeed conceive that this allegation is not any thing *ad rem*, not at all to the buſineſs in hand. For firſt, *Moſes* here ſpeaks unto the *Iſraelites* not as then in a ſtate of ſinful unregeneracy, but rather as in a ſtate of grace, for they were then the Church and people of God, and he ſpeaks unto them, as they were a Church, wherein, becauſe of their holy calling, by the law of charity he accounts of them all as in a ſtate of grace; but if any were in a ſtate of unregeneracy (as doubtleſs there were) he counſels them to chooſe life, yet he doth not ſay, that they might have it out of their own ſtrength without ſpecial grace, but this exhortation implicitly teacheth

Firſt, what duty is incumbent on us, for our part to performe, and yet it doth not acknowledge ſtrength enough in us to performe the duty.

Secondly, it ſhews us what is beſt for us, *viz.* to chooſe life rather then death.

Thirdly, ſuch places are as tutors to us, to informe us of our natural infirmity, when therein we find that we are no waies able to do as we are commanded, but that when we have done our beſt we are unprofitable ſervants. Luk. 17. 10.

Fourthly, this will be as a ſpur to put us on to prayer, to ſeek that at Gods hands which we cannot compaſs by our own ſtrength; *Da Domine quod jubes, et jube quod vis. Give us, Lord, power to do what thou commandeſt, and then command what thou wilt.*

Fifthly, ſuch exhortations the Spirit of God ordinarily makes uſe of in converting of ſinners, there accompanying the inward energetical working and power of the Spirit of God, with the outward miniſtery of the word; it was the power of Chriſt, and not the bare words of, *Lazarus come forth*, that raiſed him. Joh. 11. 43.

Sixtly, yea ſuch exhortations are uſeful to make the wicked inexcuſable. Ro. 1. 20.

Seventhly, tis to this end, that when the wicked are puniſhed, the juſtice of God might be vindicated. What could have been done more? Iſa. 5. 4.

Thoſe

Thoſe two other places, *Heb.* 11. 24, 25. and *Luk.* 10. 42. where you ſet out the word *chooſing* in capital letters, as though they would have beheaded al the arguments brought againſt your freewil, yet ſpeak little to the purpoſe, as to a liberty of chooſing that which is good, in a perſon unregenerate; for that they muſt ſpeak, or elſe it were as good that they held their peace, as to your cauſe now in hand. For as for that of *Moſes*;

Firſt, I look upon him, not as then an unregenerate perſon, but as one of the people and houſhold of God.

Secondly, neither are you ever able to prove that this was his firſt choice as to the waies of God, but that he was better principled before this.

Thirdly, the choice which he is here ſaid to make was but a meer civil choice, *viz.* when *Pharaohs* daughter had adopted him for her child, when he came to years, and well underſtood his pedegree whence his deſcent was, he then diſclaimed this adoptive honour, and was not further willing to diſſemble his nation, and to act for the *Egyptians* againſt his own brethren according to the fleſh, but choſe rather to profeſs himſelf an *Hebrew* of the *Hebrews*, though he ſuffered affliction with them: Tis true, its ſaid Heb. 11. he had an eye to the recompence of the reward, but then ſurely that muſt be in his heart before ever he could make any ſuch choice; and then what will this place be to the purpoſe as to perſons unregenerate?

And for that choice of *Maries* likewiſe, the moſt you can make of it, is but an external ſpiritual good, to chooſe rather to hear a ſermon, than to provide a dinner, to prefer to hear Chriſt preaching, than how ſhe might give him curious entertainment; and this its poſſible for one to do and yet to go to hell after the ſermon is ended.

Mar. 6, 20. *Herod* made choice to hear *John Baptiſt*, and the text ſaith that Act. 12, 21 he heard him gladly; and yet what became of *Herod* it is an eaſy matter to judge without any breach of charity.

And thus you ſhake hands at parting with freewill, and return to your in and out diſcourſe after this manner.

[And thus, when men and women come to repent, and be changed from dead works, and embrace the means of ſalvation, and believe in Jeſus Chriſt, they then come to be ſuch a ſort or kind of people, that it was in the purpoſe and decree of God which was from before the foundation of the world, to elect, juſtifie,

juſtifie & in the end eternally to ſave; and the decree of God which was from before time, cometh to be actually put in execution upon them, in order to their being made *veſſels of honour*, when they come to embrace the means as aforeſaid, and will be fully accompliſhed when it ſhall be ſaid unto them, *Mat.* 25. 34. *Come ye bleſſed of my father, inherit the kingdome which was prepared for you from the foundation of the world.*]

Surely Sir, a man had need to have a great deal of patience, and much time to ſpare, that can be content to follow you up and down, with your ſo many wrenches and turnings and windings, that at firſt ſight one can ſcarce diſcover what the ſubject is you have in hand, for here you hunt counter, and tell us what ſort or kind of people thoſe are whom God did decree to elect, juſtifie, and ſave from before the foundation of the world, which hath been often anſwered to, and proved, that they were ſuch perſons whom God had a love unto, and from that love did elect them out of the corrupt lump, and likewiſe did decree to give them faith and repentance, to ſanctifie their natures, and juſtifie their perſons, and at the laſt eternally to ſave them. Yea even thoſe individual perſons were ſo decreed as aforeſaid and no other, *whoſe names were found written in the Lambs book of life, and that whoſoever were not found written in that book, that they ſhould have their portion in the lake, which is the ſecond death.* *Anſw.* Rev. 21. 27. & 13. 8. & 20. 15.

God did not decree to elect and juſtifie and ſave *individuum vagum* or qualifications, to be found no man knows where, nor when, for ſo it might be that for all that election by you imagined, yet no man might be ſaved, if no man would believe or repent; and indeed no man could, if God did not give them to believe, and give them repentance to ſalvation. And having done with this extravagancy, you have one fling more at the buſineſs you ſhould look at, and this it is.

[And this is that which God hath done, not in order to any confinement of himſelf to any ſubordinate power in us, but in order to the doing of that which he purpoſed in Chriſt Jeſus before the world began, for our good: and it hath been the good will and pleaſure of God to be ſo far accountable unto us of theſe things, for our comfort and conſolation in Jeſus Chriſt, that if any ſhall ſay unto us, who be the veſſels of mercy which God hath afore prepared unto glory? that we can ſay, *Rom.* 9. 24. *even us whom he hath called, not of the Jews only, but alſo of the Gentiles.* Yea it hath

hath been the good will and pleaſure of our God, ſo to make known the myſtery of his will unto us in the Scripture, that he or they, whoſoever they be, that do with delight embrace the means of ſalvation, and retain the words of Chriſt, *Heb.* 2. 1. (See the margin) *and not let them ſlip, or run out as leaking veſſels*; and 2 *Tim.* 2. 21. *purge themſelves from error, ſin, and uncleanneſs, ſhall be veſſels unto honour, ſanctified, and meet for the Maſters uſe, and prepared unto every good work.* And we do find in the Scripture, that all thoſe actings of God in a way of mercy, in order to the everlaſting good of his creature, come from him with abundance of willingneſs, freeneſs, and delight; *for he is a God that delighteth in mercy, Mich.* 7. 18.

Anſw. Sir, you onely ſpeak here of Gods not confining himſelf to any ſubordinate power, but you proſecute not the point as it is laid to your charge.

We with the Sctiptures do affirm, Gods abſolute purpoſe, or the good pleaſure of his moſt holy will is the alone cauſe of non-election or Reprobation, and not the rejecting of the means, to wit, the free tenders of Chriſt in the Goſpel; and the continuing in ſin and unbelief are not the cauſes as you aſſert, pretending, that if theſe be not aſſigned cauſes, then God would be unjuſt or unmerciful to the creature; hereupon we ſay, that if God may not do with his creature what ſeems beſt to him in his own eyes, without rendring a reaſon of his actings, but that his attributes muſt be called into queſtion, this is to limit and confine the infinite ſoveraignty that God hath over all the creation, and to ſuffer worms and duſt to controll majeſty.

But to this, Sir, hitherto you have ſaid nothing.

To what you ſay of that place, 2 *Tim.* 2. 21. that it is the good will and pleaſure of our God, whoſoever they be that delight to embrace the means of ſalvation, and purge themſelves from error, ſin and uncleaneneſs ſhall be veſſels unto honour, is very true, and good in that ſenſe it was intended by the Spirit of God, but neither true nor good in that ſenſe it is by you applied and made uſe of.

For firſt of all, you ſuppoſe that it is in their own power to purge themſelves from error, ſin, and uncleanneſs, whereas this is Gods peculiar work, to purge us from our ſins, and purely to purge away our droſ d to waſh us with clean water, and to turn us to himſelf, and s.an we ſhall be ſure to be turned; all our

then ſtrength

ſtrength to performe ſuch a taske is elſe altogether inſufficient.

Your ſecond conchant error here is, that you conceive this purging of themſelves will hereby make them veſſels of honour; but I ſay, this their purging was no cauſe at all of their being veſſels of honour, but it was onely a means of the diſcovery of it, wherein they might have comfort and conſolation.

Before, even from all eternity, by that decree of election, they were out of that lump of perdition made veſſels unto honour, or veſſels of mercy which God had afore prepared unto glory; but when the times of refreſhing come, and that the Lord is pleaſed to reveal his ſon in them, and that ſuch his ſecret decree comes to be put in execution in time, by God his giving of faith and repentance, and purging their conſciences from dead dead works to ſerve the living God, then they ſhall be veſſels unto honour, unto their own comfort and to the good example of others. Such a manner of ſpeech there is, *Ioh.* 5. 8. *Herein is my father glorified, that ye bear much fruit, ſo ſhall ye be my Diſciples.* Now they were his Diſciples before, but the meaning is, that by bearing of fruit they ſhould approve themſelves, both to their own conſciences, and to the world beſides, that they were the Diſciples of Chriſt. Rom. 9. 21. 23. Gal. 1. 16. Heb. 9. 14.

Neither is that which follows altogether ſo ſound, where you write.

[But on the other hand, in reſpect of what he doth in the making forth of his juſtice in the puniſhment of his creature for ſin and impenitency, he doth it not until he is provoked thereunto, even 2 *Chron.* 36. 16. *until there is no remedy; for the Lord is, Pſal* 19. 1. and 145. 8. *ſlow to anger, and of great mercy; and hath, Ezek.* 33. 11. *no pleaſure in the death of the wicked.* And therefore although that the embracing of the means, repenting, and believing in Jeſus Chriſt, be no procuring ground or cauſe of any the leaſt mercies we do enjoy; yet the continuing in ſin, and unbelief, and the rejecting of the means of ſalvation, is a procuring of puniſhment: ſee *Ier.* 2. 17. *Haſt thou not procured this unto thy ſelf, in that thou haſt forſaken the Lord thy God, when he led thee by the way?* alſo *ch.* 4. 18 *thy way and thy doings hath procured theſe things unto thee; this is thy wickedneſs, becauſe it reacheth unto thine heart.*]

Sir, though it be very true, that the continuing in ſin and unbelief, and the rejecting of the means of ſalvation, be the procuring cauſe of puniſhment in time, but not the cauſe of the decree of negative reprobation before time: *Anſw.*

Yet where you say, that God doth not make forth his justice in punishing until he be provoked; Sir, I cannot allow you so much, to take this universally. For, tell me if you can, how those infants had provoked God in the general deluge, when they were swept away with the rest of the wicked world: or those infants, in the combustion of *Sodom*, how had they communicated in pride, fulnesse of bread, and idlenesse, with the rest of the citizens: or what confederacy was there in those infants in the rebellion of *Corah*, that they descended likewise with their fathers into the pit: or how had those women been a provocation whose wombes were shut in the case of *Abimelech*: or those sheep, the people of *Israel*, what had they done when they suffered that havock by the pestilence, when seventy thousand men were destroyed?

Gen. 7.
Gen. 19.
Numb. 16.
Gen. 20.
2 Sam. 24. 17.

No Sir, in many cases there is no visible provocation, besides the original depravation of corrupt nature, which through the want of original righteousnesse doth justly deserve wrath and punishment. In some it is not for any sin either in them or their Parents, but that the works of God should be made manifest in them.

Joh. 9. 3.

But for other cases, take the rest, and make the most of them.

And now to fill up your pamphlet, and for want of better stuffe, you obtrude upon us a leathern tale of your own observation, and this it is.

[And I can yet remember when I have been a hearer of these men which have taken unto themselves the title of Clergy, as if they onely were the heritage of the Lord and none besides them, speak much to this purpose, that God was abundantly more prone to shew mercy than to execute wrath, and have earnestly prest their hearers to the use of means, calling upon them to be careful to come to Church, as they call it, and to heare sermons, saying, thou dost not know when Gods time is, therefore give attendance to the means; If thou art careless in coming, and wilt come but now and then, thou mayest be absent when Gods time was to call thee, and then thou art undone, thou must never looke for the like time again: and such like doctrine as this, which soundeth like the truth, but contrary to their own principles, and disputed against by this man in his arguments.]

Answ. Sir, for you that pretend to have more understanding than all your teachers, and that you undertake to be a teacher your self, yet I must tell you, that for ought you have here discovered, you un-

understand little what you say, nor whereof you affirme, but had need that one teach you again which be the first principles of the oracles of God. Pſal. 119 99. 1 Tim. 1. 7.

And for that musty tale of yours, in answer to it I say, that I have not been a hearer of all men, neither can justify all those whom I have heard in all things that they have delivered, but leave them to rest upon their own bottoms, and to stand or fall to their own masters, and so to answer for their own errors. Heb. 5. 12. Rom. 14. 4

But by way of retaliation say, that for those of your party, I have been oft a hearer of them, partly I confesse out of curiosity and out of an itching eare, partly to be satisfied as to their abilities, whereof I had heard great cracks, but never came off from any of them, with any satisfaction as to what the report was given, but I was alwaies cheated and gulled with abundance of froth, crude and unconcocted stuffe, indeed most suitable to such apron-men as they were from whom it came, for, *similes habent labra lactucæ*, like lips like lettices; *do men gather grapes of thorns, or figs of thistles?* Matth. 7. 16.

But you run along in your shooting at rovers thus.

[But whatsoever they say or hold, the Scripture will sufficiently prove, *Hos.* 13. 9. 2 *Pet.* 2. 1. mans destruction to be of himself, and that Gods act of reprobating of persons, blinding of their eyes, hardening of their hearts, and breaking them off from the olive-tree, Christ Jesus, is for refusing to hearken to his counsel in time, while the day of grace lasteth; for although he through grace and mercy doth give men liberty to choose life, yet it must not be in their time, nor in their own way, but in Gods time, and in Gods way; and therefore it is that peoples not embracing the free tenders of Christ in their day of grace come to be under the decree of reprobation, and the execution thereof falleth upon them, for they are vessels of wrath that God *Rom.* 9. 20. endureth with much long-suffering; and they *Rom.* 2. 4, 5. *despising the riches of his goodness, and forbearance, and long-suffering*, which led them to repentance, and to treasure up unto themselves wrath against the day of wrath, and revelation of the righteous judgement of God,

And thus in abusing this much long-suffering of God, and rejecting the means of salvation, continuing in sin and unbelief untill their day of grace is at an end, they come to be fitted for destruction, even fit objects for his wrath to work upon, as the earth which drinketh in the rain which cometh oft upon it, and

yet beareth thornes and briars, is rejected, and is nigh unto cursing, whose end is to be burned.]

Answ. Sir, what here you do insist upon is meerly about temporal reprobation, blinding eyes, hardening hearts, cutting off &c. which may be for any sin as well as one; he may punish sin with sin, and turn *malum culpæ* into *malum pœnæ*, he may punish spiritual fornication with corporal adultery. Rom. 1. 23, 24.

Yea God hath such an Autocratorical majesty and sovereignty over his creatures, that he may punish without any eminent actual foregoing sin; as in the man that was borne blind, neither hath this man sinned nor his Parents, &c. *Ioh. 9. 3.*

But where you say, that God gives men liberty to choose life, but not in their own time, but in Gods time; I pray Sir, make me acquainted with that mystery (according as it is held by you) how comes it to pass, that the will of man is at liberty to choose, at some times and not at others, and what then becomes of that liberty of choice, when (as you say is mans time) that he cannot choose? Is that liberty then lost? or doth God over-powerfully restrain it? or is the nature of it destroyed? surely, whatsoever you should hold forth in this, it must needs prove destructive to your other principles.

Next, your phrase and manner of speech is altogether unsuitable to a Scripture-phrase, when you say, that people, not embracing the free tenders of Christ in the Gospel in their day of grace, come to be under the decree of reprobation, and the execution thereof falleth upon them, &c. Sir, herein I would know from you, first what difference or distinction you make between the decree it self, and the execution of the decree, or whether you do not confound them one with another. Secondly, whether the free tenders of Christ in the Gospel may not be made to a person this day, and then rejected, and so, (as you say) thereby reprobated; and yet withal, that upon the like free tenders made to morrow, *viz.* Christ and his excellencies published to such, may they not then be accepted, and thereby again elected; and whether this ebbing and flowing, this chopping and changing of decrees do not interfere with your fifth position?

That which follows of yours is this.

[And this is according to the account that God hath given us in Scripture of the things, as will appear by resolving of these following questions, with the express words of the same.

Quest. 1.

Queſt. 1. *Why were the things of the peoples peace hid from their eyes?*

Anſw. Becauſe they knew not the time of their viſitation, *Luk.* 19.44.

Queſt. 2. *Why did God break them off from their own olive tree?*

Anſw. Becauſe of unbelief. *Rom.* 11. 20.

Queſt. 3. *Why did they not attain to the law of righteouſneſs?*

Anſw. Becauſe they ſought it not by faith, *Rom.* 9. 32.

Queſt. 4. *Wherefore did God give up the Gentiles to uncleanneſs and to vile affections?*

Anſw. Becauſe that when they knew God, they glorified him not as God, neither were thankful.

Queſt. 5. *Wherefore did God give them over to a reprobate mind?* Rom. 1.

Anſ. Even as they did not like to retain God in their knowledge. 28.

This is that which God hath been pleaſed to make us acquainted with, as a true account of his dealing with, or diſpoſing of his creature, not in order to any limitation or confinement of his ſoveraignty over his creatures to any ſubordinate power in us, but according to what he hath been pleaſed to confine himſelf unto by his purpoſe and decree; and that which he hath done, and doth do in theſe things is in order to the execution and accompliſhment of the ſame purpoſe and decree, that ſo *His Rom.* 1. 17, 18. *righteouſneſs might be revealed in the Goſpel to his faithful people, to their great joy and comfort in believing, and the revelation of the righteous judgement of God from heaven againſt all ungodlineſs and unrighteouſneſs of men, who hold the truth in unrighteouſneſs.*]

Sir, all of this, both of queſtions and anſwers, and the paraphraſe afterwards upon it, concerns onely the rejection of perſons in time, or if you pleaſe to call it ſo, temporal reprobation, but no waies relates unto non-election or negative reprobation which was before all time, about which alone is our preſent conteſt; for as to temporal reprobation I have often told you, I do not contend about it, but do acknowledge, that where God doth actually reject or reprobare in time, it is many times (though not alwaies) for ſome actual ſin committed; and why ſhould I now any further trouble my ſelf about it? *Anſw.*

And now you are drawing to an end you ſay.

[And therefore, that which we hold doth not in the leaſt confine Gods infinite ſoveraignty over his creatures to any ſubordi-

nate

nate power in us, not to the doing of any thing in the least, more than what it hath been his pleasure to confine himself to the doing of by purpose, decree, and declaration of the same in the Scriptures of truth, which cannot be disannulled; and therefore this man may father this absurdity, together with the rest of them that he hath endeavoured to cast upon us and the truth that we profess, upon those to whom they do belong.]

Sir, it is too too manifest, that notwithstanding what you have here written to guard the authority and credit of your positions, yet that this absurdity with all the rest of its fellows, are the accursed brood of what you here in your positions affirmed, and that they will still lye crying at your doors, because you have exposed them to view, and own them as your own brats, and therefore till you can better acquit your self of them then hitherto you have done (which will never be) you must be inforced to father them whether you will or no.

Your close of all follows thus.

[Some other positions there were written, and some of them he saith may pass with a grain of salt, and some which he doth not well understand the meaning of, wanting, as he saith, an *Oedipus* to unriddle the meaning of using scorneful and deriding expressions, saying, the novice leadeth him in a mist, and the like: and yet he frameth some arguments against them, shooting as he saith, at adventure, and yet they fall from him as if they were shot against the truth: but at present not being very well at leisure, and also under the envious dealing of *Satan*, I shall let them rest, and commend what I have here done to consideration, if he have but the patience to read it with an impartial eye, and with a single and upright mind, without a spirit of prejudice against it, in respect of the homelines of the expressions, because they are not full of, 1 *Cor.* 2. 1, 2, 3. *Excellency of speech, and the inticing words of mans wisdome*, and Theological expressions. I shall conclude all at present with these ensuing Queries, which waite for an answer, &c.]

Answ. Its true Sir, I writ as you say to--- and used such expressions as I thought might best suit with one of your quality, as not infallibly knowing in whose forge those positions were hammered. Some of them I conceive might be passable, with a charitable construction; others were so ambiguous, that I could onely guess at the meaning, whereunto framing my arguments according to mine

mine own received ſenſe, (and I believe it was yours) I am confident you will be never able to frame a better anſwer than you have already againſt what here you have undertaken, which is as much as if you had ſaid nothing. What the obſtructions were that did impede your further proſecution, I liſt not to enquire into, and you have done me a courteſie to ſpare me further trouble: and ſurely none but your very good friend would have traced you up and down ſo far as I have done; and howſoever you may truly think you have exerciſed my patience to read, and weigh, and anſwer your pamphler, yet I will deal ſo ingenuouſly with you, as to make this proteſtation, that what I have done in anſwer to yours was with an impartial eye, and with a ſingle and upright heart, if I know mine own heart; neither will I ſuffer any prejudicate opinion to lodge in me, till ſuch time as I have brought it to the law and to the teſtimony, and thereby tried the ſpirits, and what I find of gold, ſilver, precious ſtones, to receive it gladly, and to glorifie God for it, and to rejoyce in it; but what I find of wood, hay, ſtubble, to commit it to the fire that it may be burned.

Iſa. 8. 20. 1 Joh. 4. 1 1 Cor. 3. 12, &c.

And though I am an admirer and honourer of eloquence as the workmanſhip of *Iehovah*, who creates the fruit of the lips, and for the grace whereof the King will be a mans friend, yet I dote not ſo much on the thin though fair skin and ſhell of learning (as Rhetorique is) but that I would chooſe to give entertainment to truth and grace, though in a courſe and homely dreſs, rather than to error and vanity, howſoever candied over and ſugred with never to many gaudy & inticing words of mans wiſdome.

Iſa. 57. 19 Prov. 22. 11.

For your defect of Theological expreſſions, I cannot wonder at it, for it hath not been your trade (as you call it) you have not been converſant among Divines, neither heard many of their words, nor ſeen much of their writings, whoſe doctrine drops as the rain, their ſpeech diſtils as the dew, as the ſmall rain upon the tender herb, and as the ſhowres upon the graſs; and if you then be a ſtranger to their Idiome, and can make no uſe of their ſtyle in your deliveries, who can be amazed at it?

Deut. 32. 2.

And howſoever I might ſay as well as you, that I have been under the envious dealings of *Satan*, which might have put ſome remora to my proceedings in this anſwer, yet I liſt not ſo to Apologize, but ſhall commend what I have here done to the grace of God which is ſufficient for me. And the conſideration

2 Cor. 12.

hereof

thereof to those that are judicious, to whom God hath given aptneſs and abilities to diſcerne between truth and error, light and darkneſs, good and evil. And the ſucceſs of all, unto the grace of
Tit. 1. 2. our Lord Jeſus Chriſt, who hath ingaged himſelf by his promiſe,
2 Tim. 2. 13. wherein he cannot lye, nor deny himſelf, becauſe he is that faithful and true witneſs. That as the rain cometh down, and the
Rev. 3:14. Iſa. 55. 10, 11. ſnow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give ſeed to the ſower, and bread to the eater, ſo ſhall the word be that goeth forth out of his mouth, it ſhall not return unto him void, but it ſhall accompliſh that which he pleaſeth, and it ſhall proſper in the thing whereto it is ſent. Amen, ſo be it.

Thomas Tazwels

QUERIES
Counter-queſtioned.

SIR, when at firſt I ſurveyed over your bundle of Queries, I was divided in my thoughts, whether it was fitteſt for me to undertake an anſwer to them yea or no; Tis true, I did not conceive that they were propoſed by ſuch a one that breathed after ſatisfaction, for then I had been bound in conſcience (becauſe directed to me) to have given a direct account for the reſolution of a troubled ſpirit, but I was better acquainted with the temper of ſuch Scepticks, Seekers, Queriſters, the top of whoſe Religion conſiſts moſtwhat in abſtruſe Queſtions: But that which cauſed this diſtraction in me, was, the calling to mind *Solomons* advice, *Prov.* 26. 4, 5. *Anſwer not a fool, according to his folly, leſt thou alſo be like unto him.* And *Anſwer a fool according to his folly, leſt he be wiſe in his own conceit*; So that which way ſoever I did addreſs my ſelf, I was ſure to be gored by one of the hornes of that *Dilemma*.

Therefore I did the rather make choice of a middle way, neither directly to anſwer to any of your queries, nor yet to leave any

any of them unresolved, but when I apprehended them as captious Questions, more to try abilities, then to expect satisfaction, I thought it best to follow our Saviours example, *Mark* 12. 13. Who when the primates *of the Pharisees had sent unto him certain of that sect, with the Herodians, to catch him, and intangle him in his words*, they began first by insinuation, *Master, we know that thou art true, and carest for no man, for thou regardest not the persons of men, but teachest the way of God in truth.*

Secondly, by question, *Is it lawful to give tribute to Cæsar or not?* shall we give, or shall we not give?

But Christ, who was privy to the secret guil of their hearts, desiring a penny to be brought him, askes them this question, *Whose is this image and superscription? they say Cæsars*; then saith he, *give unto Cæsar the things that are Cæsars, and unto God the things that are Gods*; so that he makes no direct answer, but by a Question.

The like may you see *Mark* 11. 28, 29. when the chief Priests and Scribes askt of Christ, *by what authority doest thou these things? Jesus answered, I will also ask you one question, and answer me, and I will tell you by what authority I do these things, &c.*

The like course I shall take with you; I have not positively delivered my judgement to any of your queries, but for the resolution of them have set down anti-questions, to which if you give a direct answer according to the Scripture, you must then needs answer your self to all those of your own queries. So that making Christ his practise a president to my self, I shall both follow his example, and withall observe the wise mans direction, both to answer a fool in his folly, and yet not to answer a fool in his folly, *viz.* implicitly and consequentially to answer by a question, but positively and directly not to answer to the words.

1. *Whether it can be proved from the word of God, that the fall which we had in the first Adam, were any further than to the duſt from whence we were taken?*

2. *Whether it be not improper to ſay, that we died in the firſt Adam ſpiritual death, when the Scripture doth ſay, that that was not firſt which was ſpiritual, but that which was natural, and afterwards that which is ſpiritual? 1 Cor. 15.*

3. *Whether there need to be any talk at all of any wiſdome, power, or ſtrength of our own, when it is by all granted that we have our life and being in Jeſus Chriſt, and have nothing that we have not received?*

4. *Whether God the Father have any other end or deſigne in giving of, or ſending his Son into the world, but onely that the world through him might be ſaved?*

1. Whether we did not all sin in *Adam*, as *Rom.* 5. 18, 19. 1.
2. Whether the desert and reward of that sin be not death eternal as well as temporal, as *Rom.* 6. 23. where eternal death from *Adam* is placed in opposition to eternal life by Jesus Christ. 2.
3. Whether there was not in *Adam* immediately upon the eating of the forbidden fruit, inward terrors, and feelings of Gods wrath, and thoughts that he was cast off and forsaken of God, as *Gen.* 3. 10. wherein the truth of that threatning was really accomplished, *Gen.* 2. 17. these being kinds of spiritual death, and a degree of eternal death; and so *Adam* was spiritually dead whiles he lived, as the damned are said to live in death. 3. 1.

1. Whether the scope of the Apostle, in 1 *Cor.* 15. from *v.* 35. to *ver.* 51. be not onely to shew, with what manner of bodies we shall arise, *viz.* incorruptible, glorious, powerful, and spiritual, but no mention at all either of natural or spiritual death. 4.
2. Whether that in that treatise of the resurrection, he doth not prove by an *Antithesis*, that as we have our animal or natural life from the first *Adam* by a natural generation, so we have our spiritual life from the second *Adam*, Jesus Christ, by a spiritual regeneration; but that the order and manner thereof is this, we have and enjoy first our natural life by propagation, but our spiritual life afterwards by infusion of the spirit. 5. 2.

1. Whether the Almighty power of God is not as much exerted in raising of a sinner from the death of sin unto the life of righteousness, as it was either in the bringing of Christ from the dead, as *Eph.* 1. 20. or in the raising of the body of dead *Lazarus* from the grave. 6.
2. Whether that in both those resurrections, *viz.* either to a spiritual life or to a natural life, such who are so raised are not alike passive in their resurrection, contributing nothing of themselves as to their resurrection. 7. 3.
3. Whether that such as do ascribe a liberty to the will for the choosing of good, when it is tendered in the outward proposalls of the Gospel, do not attribute too much of power and strength and sufficiency to themselves, contrary to these places, 2 *Cor.* 3. 5. *Phil.* 2. 13. 8.

1. Whether God the Father had any other end or designe in giving of, or sending his son into the world, but onely that he should give eternal life to as many as were given to him of the Father, *Ioh.* 17. 2. who were not every mothers son in the world, but a peculiar people, *Tit.* 2. 14. and to those he shewed his love, 9. 4.

5. *Whether the elect are at all in the Scripture demonſtrated under any ſuch terms as that word* world?

6. *Whether the Lord Ieſus Chriſt doth uſe or exerciſe any other power in bringing of men and women to believe to the ſaving of their ſouls, but that which may be reſiſted, or rejected?*

being his own, *Ioh.* 13. 1. and for those he laid down his life, *Ioh.* 15. 13. and unto those did he manifest his fathers name, *Ioh.* 17. 6. and for those he prayed, *Ioh.* 17. 9. and for their sakes was he stricken, *Isa.* 53. 8. and for their sakes did he sanctifie himself, *Ioh.* 17. 19.

10. 1. Whether any other than the elect can in any warrantable construction be understood under the term of this word *world* in these places following, *viz.* *Rom.* 11. 12. 2 *Cor.* 5. 19. 1 *Ioh.* 4. 14. *Ioh.* 1. 29. *Ioh.* 3. 16, 17. *Ioh.* 4. 42. *Ioh.* 6. 33, 51.

11. 2. Whether can be understood any other than the reprobate of the world in these places following, *viz.* *Ioh.* 14. 17, 22. *Ioh.* 15. 18, 19. and 16. 20, 23. and 17. 9, 14, 25. 1 *Cor.* 11. 32. 2 *Pet.* 2. 2, 5. 1 *Ioh.* 3. 11, 13.

12. 3. Whether the flesh of Christ when dead, or *Lazarus* in the grave, were able to resist the omnipotent power of God, when either Christ was quickened by the spirit, 1 *Pet.* 3. 11. or when the word of command was spoken, *Lazarus come forth*, *Ioh.* 11. 43.

13. 1. Whether the Scriptures by way of allusion do not make an alike proportion between the necessity of the putting forth an omnipotent power which cannot be resisted, *Rom.* 9. 19. in the converting of a sinner unto God, or giving them to believe, *Phil.* 1. 29. and the raising of one from a natural death to a natural life. See *Eph.* 1. 19, 20. *Rom.* 6. 4, 23. and 8. 11. and 11. 15. 1. *Pet.* 1. 21.

14. 2. Whether cannot Omnipotency, which said at first let there be light, and there was light, and gave a creature being out of nothing, say as well let there be a will unto conversion, and there shall be such a will, and by an invincible perswasion remove all reluctancies and oppositions in the will.

6.

15. 3. Whether whatsoever God doth, or permitteth to be done in time, he did not decree to do, or permit to be done in the same manner, measure, and circumstances of time, place and persons, as they are done before all time.

16. 4. Whether that upon a supposition, that *Peter*, *Paul*, *James*, *John*, &c. are absolutely and actually justified and saved in time, did not God decree absolutely and actually to justifie and save them before all time.

17. 1. Whether those words in the Gospel, *He that believeth shall be saved, and he that believeth not shall be damned*, was not a secret kept hid from the Angels themselves, (especially for the clear ma-

7. *Whether Gods decree before the foundation of the world be any other thing, but that believers should be saved, and unbelievers should be damned?*

8. *Whether God can be said to judge the world in Righteousness, and yet condemne those for unbelief which never had power to believe?*

manifestation of it) untill that Christ was manifested in the flesh.

2. Whether those words are not held forth onely as a Gospel-declaration, how a man may know himself capacitated for salvation, *viz.* by believing, and that it is no wayes mentioned as to be the substance of the decrees of God, though whatsoever therein comes to pass, was in reality decreed by God. 18.

3. Whether the foreappointing or determining of men to a certain end, be not the substance of Predestination. 19.

7. 4. Whether all men be not foreappointed or predestinated to a certain end. 20.

5. Whether there be any such decrees to be found in the whole Scripture, he that believeth shall be elected, or he that believeth not shall be reprobated. 21.

6. Whether believing be not the effect, or part of the execution of the decree of election from eternity, and not a cause or a condition drawing after it the decree of election. 22.

7. Whether not believing, rejecting of the means of salvation, and continuing in sin and unbelief, be not faults voluntarily proceeding out of the wicked hearts of men, who are reprobated from eternity; not foreseen as causes of their negative reprobation, but onely as causes of their positive reprobation or judicial condemnation. 23.

8. Whether that upon a supposition that there were no other decrees of election and non-election then this, *He that believeth shall be saved, and he that believeth not shall be damned*, might it not so come to pass (there intervening no irresistible power of God, but man left to the supposed liberty of his own will) that either no man might be saved, or else that no man might be damned. 24.

1. Whether God may not in righteousness judge such to blindness, who have put out their own eyes. 25.

2. Whether God may not in righteousness expect a return of that talent to him which he at first committed to man, and if man hath misimployed it, or squandred it away, may not God in righteousness judge and condemn man for it. 26.

8. 3. Whether man in the state of innocency had not a power to do whatsoever God did require of him. 27.

4. Whether that power was not onely given to *Adam* himself, but likewise in him to all his posterity, had they continued in obedience to the command of God. 28.

Whether

9. *How can the Saints be ſaid to judge the world righteouſly, if they are carried on to believe by a power that they cannot reſiſt, and thoſe that are to be judged by them cannot believe for want of the ſame power?*

10. *Whether if the ſalvation of ſome, and the condemnation of others be neceſſitated by the decree of God without any reſpect at all to obedience or diſobedience, then to what end is it ſaid in the Scripture of truth, that men did, or might chooſe, or refuſe?*

11. *Whether is unbeliefe the cauſe of Reprobation, or Reprobation the cauſe of unbelief?*

5. Whether *Adam* lost not that power both to himself and all his posterity, by eating of the forbidden fruit, and therefore it is said that in him we have all sinned, *Rom.* 5. 18, 19. 29.

6. Whether are not the Saints carried on to believe by the Fathers drawing of them to Jesus Christ, *John* 6. 44. yet such a drawing, as that it is by the cords of a man, with bands of love, (*i. e.*) by arguments suitable to our capacity, where the love of Jesus Christ constraineth them, and that of an unwilling they are made a willing people in the day of his power, *Psal.* 110. 3. 30.

9. 1. Whether the Saints may not be said to judge the world righteously, if those that are judged by them, have by a free and willing choice, acted those things in the body which are repugnant to the most holy and righteous law of God. 31.

10. 1. Whether God be bound to supply man with that Grace which he hath formerly, and that voluntarily deprived himself of. 32.

2. Whether that in the waies of salvation and damnation there be any coaction or compulsion of the will either to good or evil, but that whatsoever it wills it wills freely, else were it no will. 33.

3. Whether in the decree of some unto salvation, God doth not decree unto the means as well as to the end, *viz.* unto salvation, but through the sanctification of the spirit, and belief of the truth, 2 *Thes.* 2. 13. 34.

4. Whether in the decree of preterition, non-election, or negative reprobation, God leaves not man to his own contracted disobedience, and for that disobedience decrees to condemn him. 35.

5. Whether the decrees of God be not immutable, and that thence whatsoever God decrees must necessarily come to pass. 36.

6. Whether there be not a foreknowledge of God in the decrees. 37.

7. Whether that foreknowledge can be deceived, but that it must necessarily be effected, as it is foreknown. 38.

8. Whether in the proposals of choosing and refusing mentioned in the Scripture, God may not justly expect the acting and exercising of that power wherewith he had at first endowed man. 39.

9. Whether such proposals are not chiefly used to convince men of, and humble men under their natural inability, and so to drive them to seek for a power out of themselves; and not any way conclusive, that they have such a power in themselves for the choosing of that which is good. 40.

11. 1. Whether those to whom God hath decreed not to infuse grace 41.

12. *Whether it be not sin to say that the secret will of God is not according to his revealed will?*

13. *Whether that opinion which some men hold concerning God be not damnable, namely, to say that God declareth in his word, that he would have all men to be saved by his Son, and yet never intendeth that they should be saved?*

14. *Whether there be any Gospel to be preached to that man or woman for whom God never intended salvation in the death of his Son; and if there be any, then I would know what Gospel it is, and who they are that should preach it?*

15. *Whether condemnation to the second death or lake of fire, was ever threatned but for personal rejection of the means afforded?*

grace into them, not to give them faith and repentance, when God is the alone worker of it (as *Phil.* 1. 29. *Ephes.* 28. 2 *Tim.* 2. 25.) whether I say can such believe or repent, *Matth.* 13. 11. and therefore their Reprobation anteceding their unbelief.

12 1. Whether (to speak properly) there be not one onely will in God. 42.

2. Whether the Commandments, Promises, Threatnings, &c. being by some called the revealed will of God, is not a part of and subordinate to his secret will. 43.

3. Whether God doth not sometimes command that which yet in his secret will he hath not purposed should be effected, but so commanded sometimes for trial, as in that command to *Abraham* of sacrificing his son, *Gen.* 22. 1. and to *Pharaoh* of letting the people of *Israel* go, *Exod.* 6. 7. that the hardness of his heart might be discovered, and Gods power on him might be shewn. 44.

13 1. Whether that opinion which some hold concerning God be not damnable, namely to say, that God intends the salvation of all men; for if he did intend it, who should hinder him? for *Rom.* 9. 19. *Who hath resisted his will?* and *Ier.* 5. 29. *every purpose of the Lord shall be performed:* and *Rom.* 9. 11. the purpose of non-election as well as of election must stand: and *Iob* 9. 12. *Who can hinder him?* 45.

2. Whether those words, *God willeth all men to be saved*, are not to be interpreted thus, *viz.* some of all sorts, and not all of all sorts, *viz.* some of Kings and those that are in Authority as well as of any other lower sort of people. 46.

14 1. Whether it can be infallibly known to any one Minister of the Gospel, for what individual person God never intended salvation in the death of his Son; and therefore since there are still Tares amongst the good Wheat, Reprobates among the Elect indiscriminate till Christ shall distinguish them, by setting the sheep on the right hand and the goats on the left. 47.

2. Whether the Gospel is not to be published to all persons promiscuously, to whom such Ministers are sent to preach it. 48.

15 1. Whether condemnation to the second death, or lake of fire, is not threatned to those that are without, *Rev.* 22. 15. and *Rev.* 21. 8, 27. *not written in the lambs book*, and such are those Gentiles, who *Ephes.* 2. 12. *being strangers from the Covenant of promise, and without a God in the world*, they were not in a capacity to reject the means which they never enjoyed? *Psal.* 147. 20. 49.

16. *Whether those that perish to eternity, might not have been saved, had they in their day improved the means afforded?*

17. *Whether any can believe that Christ dyed for him upon a Scripture-account, except he believe that Christ dyed for all?*

18. *Whether Gods opening a door of salvation to all the Sons of men, will not make his righteousness appear glorious in judgement?*

19. *Can man be said to refuse that which he never was in a possibility to receive?*

20. *Doth Christs bemoaning persons in the state of unbelief plainly argue they might believe?*

16 1. Whether thoſe that periſh to eternity can poſſibly be ſaved when as God hath decreed not to give them faith, not to give them repentance. 50.

2. Whether any or all the outward means in the world can be ſo improved as to the ſaving of any one ſoul, unleſs God by his omnipotent power, do inwardly make it effectual by infuſion of ſanctifying and ſaving grace, *Ezek. 36.27. and taking away the ſtony heart.* 51.

17 1. Whether any can believe that Chriſt died for ſin upon a Scripture-account, except he believe that Chriſt his death is ſufficient for all. 52.

2. Whether the Scripture doth warrant this aſſertion, to ſay that Chriſt died effectually, or intentionally to ſave all; for he laid down his life for his ſheep onely. 53.

3. Whether believing onely be not a ſufficient title to intereſt a man in the death of Chriſt. 54.

18 1. Whether Gods own wayes and his thoughts in opening a door of ſalvation to ſome of the ſons of men, and ſhutting of it againſt others, will not make his righteouſnes appear glorious in judgement, more then our waies and our thoughts in opening a door of ſalvation to all alike. 55.

2. Whether the glory of God manifeſted in his executing of juſtice upon the reprobates, is not as dear unto him, and to be as much adored by us, as if he had ſaved and glorified all the world. 56.

19 1. Whether a man may not be juſtly ſaid to refuſe that which was once in his power to receive, but that he voluntarily diſinabled himſelf of that power, as all of us did in *Adam*, his ſin being ours by Imputation. 57.

2. Whether all ſorts of reprobate perſons do not really refuſe the outward tenders of grace, and reſiſt the external motions of the holy Ghoſt, and neglect ſo great ſalvation offered to them, and forſake their own mercies, though they were never in a poſſibility to receive them, becauſe God had decreed never to work grace in them. 58.

20 1. Whether doth not Gods bemoaning perſons in the ſtate of unbelief plainly argue that their ſtate is lamentable. 59.

2. Whether ſuch perſons who are in a ſtate of unbelief would not believe if God would give them to believe. 60.

3. Whether Chriſt his bemoaning of perſons in a ſtate of unbelief, and yet his ſuffering them ſo to continue, be not well conſiſtent, eſpecially they being none of thoſe who were given to him of the Father. 61.

A POSTSCRIPT TO *Thomas Tazwell.*

SIR, I need not tell you what trouble you have put me to, in purſuing you in all this your rambling diſcourſe and frivolous Queries, for it is very viſible; and yet (againſt the diſſwaſion of ſome friends) I have willingly gone thorow with it, not ſo much in any hopes that I had for the recalling of a back-ſlider, by a better information of him; for tis too well experienced that men of your jump, they will ſooner precipitate themſelves into a hundred new errors, then to retract one; an eaſie obſervation will clear this for a truth. But indeed the greateſt motives I had for the undertaking of this task, were, Firſt, the glory of the moſt high God, that his precious truths might not be perverted by your lies, but that his glory might ſhine all the world over, as well in the execution of juſtice, as manifeſtation of mercy, and that in both he might be all in all, and all his works of creation might be ſubſervient to his good pleaſure and moſt righteous will. The next thing I had in mine eye was a tender love I bore to a number of poor ſimple ſouls, whom you had dipt, and plunged into your faith, and were almoſt *jurati in verba magiſtri*, receiving your crude dictates as ſo many Oracles; and for their ſakes did I likewiſe draw this burden on my ſelf, that by unkennelling you out of your Fox-holes, I might uncaſe you and turn your inſide out, and ſo diſfranchiſe you of all thoſe ſtrong holds and ſubterfuges wherein formerly you truſted, and therewith deluded and *led captive many ſilly women laden with ſins* (for moſt of that ſex were your over-credulous Auditors) that ſo they beholding your nakedneſs, they might be aſhamed for leaning on and truſting to ſuch bruiſed reeds as your

a Tim. 3. 6

rotten

rotten Poſitions were. And now I have done, one word of adviſe I have to give you, which is this, that neither you nor any of your comrads ſhould bemuch ſollicitous for any reply unto my writings; for it is already byme reſolved, that whatſoever your further undertakings ſhall be in this kind, or howſoever you ſhall be a provocation to me, yet I will not *Stryam trahere*, not batdy words any more with you, nor ſhew my ſelf ſo effeminate as to ſtrive for the laſt word, for ſo *there would be no end of making of books*; and if this that I have written will not do it, I conceive no leſs then an Omnipotent hand will ever be able to alter your judgement. Beſides, I have waſted ſo much precious time on you already, that now I muſt endeavour to redeem it, and that ſo theſe controverſal points being laid aſide, I may with more intention bend my ſtudies, not onely for the diſcharge of my particular calling in diſpenſing of the Goſpel of grace; but alſo, ſince I have almoſt attained the period of mans age, and therefore (in natural account) the time of my departure being at hand, it will be of more concernment to me, to ſpend the remainder of my ſpare time in this my ſhort pilgrimage, in acts of practical devotion, and to wave polemical conteſts; that ſo ſetting before my eyes that great account that muſt be paſt before that great Tribunall, I may conſider before hand, *how I may do it with joy and not with grief.*

Eccleſ. 12. 12. Pſal. 9. 19. 2 Tim. 4. 6. Heb. 13. 17.

But if you or any elſe ſhall object againſt me that I have been too harſh in dealing ſo homely and roundly with you, perſonating rather a ranting Quaker, then a ſober Divine; all that I have to ſay for my ſelf is this, and yet I hope this is ſatisfactory enough to the wiſe and judicious, that my plain dealing proceeded not from any enmity I bear to your perſon, God he knoweth it, for I ſhall be ſtill ready to do you any office of love, but meerly out of an indignation that I had againſt your writings, which did ſo deeply intrench upon the Majeſty of God and his glorious Attributes.

Yet in this life I acknowledge (and therefore I rather pity then malice you) there is not an equal diſcovery to all men in a like meaſure, but to ſome more, to ſome leſs; the Talents are not diſtributed by God after a Geometrical proportion, all are not teachers, there muſt be ſome hearers, for the Oeconomy of the Church of God. But ſure my hopes are, that if you belong to God, that in ſome of thoſe whereabouts our conteſt hath been, *where you have been otherwiſe minded* then my ſelf, *that God will reveal even thoſe things unto you.*

Phil. 3. 15.

Elias

Col. 3. 4. 1 Cor. 15. 54. *Elias cum venerit, ſolvet omnia,* When *Chriſt who is our life ſhall appear in his glory, and that this corruptible hath put on incorruption, and this mortal ſhall have put on immortality*, though now we may be of different judgements, and jar and wrangle amongſt our ſelves, yet then (if we appertain to Chriſt) both you and I ſhall be made real friends, and mutually agree in the harmonious conſort of that heavenly quire, *in ſinging the ſongs of the Lamb,* Rev. 15. 3. *ſaying, great and marvellous are thy works, Lord God Almighty, juſt and true are thy waies, thou king of Saints. Now unto this King eter-* 1 Tim. 1. 17. *nal, immortal, inviſible, and truly wiſe God, be honour and glory for ever and ever.* Amen.

FINIS.